# THE Divine Art OF PRAYER:

Containing the

## Moſt Proper Rules TO PRAY WELL.

WITH

Divers Meditations and Prayers Suitable to the Neceſſities of Chriſtians, uſeful in every Family.

To Which

Are annexed Seaſonable Prayers for Souldiers, both in Their Majeſties Army and Fleet.

By *Marius D'Aſſigny*, B.D.

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Auguſtiſſimis Sereniſſimis,

&

OMNIBUS VIRTUTIBUS

Pietate & Religione

Ornatiſſimis Principibus

GULIELMO & MARIÆ

D. G.

Angliæ, Scotiæ, Franciæ, & Hiberniæ, Regi & Reginæ, Fidei Defenſoribus &c.

Hunc Libellum Reipublicæ Anglicanæ perutilem, in obſervantiæ ſuæ teſtimonium humillimè

Offert Conſecrat & Dedicat,

MAJESTAT. veſt.

Addictiſſimus

Marius D'Aſſigny.

Augustissimis Serenissimis

OMNIBUS VIRTUTIBUS

Pietate & Religione

GULIELMO & MARIÆ

# THE PREFACE To the Devout Christian.

*I Need not use any Arguments to recommend unto you the use of this Little Treatise; your Religious Disposition will I hope (after a perusal) find that pleasure and benefit that is intended; for doubtless you will meet here*

*with ſuch conſiderable Aſſiſtances to your Devotions, as will not ſuffer you to reject them, becauſe of the ſmallneſs of the Book, the obſcurity of the Author, or the frequency of the Subject: For here are perhaps ſome Obſervations, Directions, and Reaſons, that are not uſually met with, and proceed from a long Experience in the Service of God and Religion.*

*I confeſs, that I firſt deſigned theſe Meditations only*

*only for my Countrey Neighbours, at the Requeſt of ſome Religious Perſons, they being in a Wilderneſs, at a diſtance from other like Books of Devotion, of which they were altogether ignorant: And I conceived they might more readily embrace my Advices in this kind, becauſe of their Acquaintance with me, and eſteem of my Perſon. The Language therefore, and Style was made the more eaſie and plain, that it might*

*be levelled to their Capacities; for I design not Words, but Things; not to wrap them in a Cloudy Discourse, or Lofty Expressions, but to lay them open to the apprehension of the Vulgar Sort.*

*And to the Helps and Encouragements of Prayer, I have purposely added divers Meditations and Prayers, that you might have here the Practice, as well as the Rules of Devotion. Let not therefore your*

*your Familiarity with the Works of other Divines, cause you to mistake this as useless, or a* repetition *of the* Gift of Prayer ; *you will find the Design to be otherwise; to enable the Soul, not so much to speak the Words, as to recommend the Things that we want to the Divine Bounty, with that Decency, Humility, Respect, and Qualifications that are required from us, as Creatures and Servants of so Holy a Majesty.*

*Therefore, as I design nothing but your Assistance and Comfort, I doubt not but to meet with favour and acceptance from all Rational and Grateful Christians, whose business is Devotion and Religion.*

Farewel.

*M. D.*

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A Dis-

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# DISCOURSE

To encourage to

# PRAYER,

With the most proper Helps and Directions to pray well.

THERE is no Duty of Religion more excellent, more divine, more beneficial, and of a greater Concernment to us all, than that of Prayer. For in respect to God, it is an Adoration, and an open acknowledgement of all his glorious Attributes at once; and the best and onely return that we poor Men are capable of, for all the Expressions of his unwearied goodness; and in respect of Man the Petitioner, it is the most effectual means to supply our continual wants, to procure and increase the divine Graces in our Souls, to arm us against all the attempts of World-

ly Misfortunes, and prediſpoſe us for an Eternal Communion with our great Creator. So many and ſuch real Advantages which we reap from the performance of this our Duty, are ſufficient Encouragements to ſtir up our negligence, and to oblige us to preſent our ſelves very often in Prayer to the Divine Majeſty, whoſe power is anſwerable to his Goodneſs, of an infinite extent, and may diſcover the folly of thoſe frivolous Objections, that men of corrupt minds and manners invent to diſſwade us from praying. For when a conſiderable Benefit appears, together with the expreſs Command of our God, if the Senſe of Duty be not ſufficient to move us, the expectation of our own good ſhould cauſe us to ſet aſide all other conſiderations. Now in this caſe of Prayer, here is conſiderable, nay, aſſured and unſpeakable Benefits mentioned before, ariſing from thence to our Bodies and our Souls. The proſperity, the Health, the Riches, the Honours, Bleſſings, and the very breath of the former, with all other Temporal things relating to its good, are in the Hands, and at the diſpoſal of our God; they proceed from his Bounty, and are commonly obtain'd by our zealous Prayer; for God, an unchangeable Truth, hath promiſed in his holy Word, to have a

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ſpecial regard to the Prayer of the Deſtitute, to hear the groaning of the Priſoner, to looſe them that are appointed to Death. That he will cauſe him that asketh to receive, he that ſeeketh from him his Neceſſities, ſhall find them in due time. That he will grant whatſoever we ask in Chriſt's name. That he will hear the Prayers of all Fleſh, and perform their deſires. That he will open the Treaſuries of his Mercies, to ſuch as call upon his Name, and grant them their requeſts. In a word, God promiſeth that he will freely beſtow upon us all thoſe earthly advantages which Men ſo highly eſteem and ſtand in need of, in conſideration of our devout and Conſtant Prayer, together with the more laſting and more excellent Riches of the Soul *Pſalm* 102. 17. *Luke* 11. 9. *John* 14. 13. *Pſal.* 65. 2. *Jer.* 29. 12. and *Jer.* 33. 3. *Zech.* 13. 9.

If ſome prophane Varlets that contemn God and Religion, and neglect this Duty, nevertheleſs ſeem to be ſo happy as to be loaden with theſe Temporal Bleſſings, they enjoy them not with that deliciouſneſs and content as a praying Soul: That which to the latter is a real Benefit, proves a preſent Curſe to the former, and an aggravation and the fewel of their Vices. Neither can they find that ſweetneſs in good which naturally it yields,

and a good Christian tastes; partly because the fears and apprehensions which commonly attend upon a disorderly behaviour, with the gripings of an awaken'd Conscience, sour and poison all the Mercies of Heaven; and partly because the secret Curse that accompanies the Wicked in the neglect of their Duty to God, changes the very nature of the greatest Blessings. Let therefore the Care, Diligence, and Frugality of our Fore-fathers make never so much provision for us: Let God's Providence put into our hands a plentiful Estate, Honours, Power and Authority, as soon as we are born, Prayer is as needful in such a Condition, as if we were daily to expect the continual Supplies of God's Bounty to entertain our beings, as if we had no such assurance of a livelihood in the World. Humane Greatness, if not supported and animated by Goodness and Piety, is like those unweildy Bodies, the sooner brought to ruine for want of Vital Spirits, required to keep them in motion, and preserve them from the encroachings of the Diseases unto which their grossness and fatness are inclinable. Worldly promotion can never be well maintain'd and continued, but by that Providence from whence it first proceeds. Reason as well as Religion obligeth us

to

to ſeek from God's mercy the preſervation of thoſe Stores of good things which he hath bountifully beſtowed upon us, ſeeing that without it they muſt needs decay, and ſhrink away to nothing. Think not thy ſelf, O Man, leſs indebted to thy God, becauſe he hath given thee, by whole Sale, all the Riches of the Earth, which he diſtributes to others but by retail, and that therefore thou dependeſt not ſo much upon his Power, and needeſt not ſo much his continual aſſiſtance, as others of the loweſt rank of Men. Sooner may the Moon and glittering Stars yield their light, and comfortable Influences, without the Aſpect of the Sun; ſooner may the Earth bring forth its variety of Creatures, without the Celeſtial Globes, than that Man, tho' never ſo Rich and Powerful, ſhould ſubſiſt without his God. When therefore *Solomon*, the wiſeſt of all the Kings of *Iſrael*, built the famous Temple of *Jeruſalem*, he placed the King's Bed-Chamber near to God's Sanctuary, and cauſed a door to lead into it, whereof the Key was tranſmitted with the Crown and Scepter of *Iſrael*, and always in the King's poſſeſſion, that this might mind him of his dependency upon his God, and to ſeek from him thoſe Bleſſings and the protection that he continually wanted in that

that lofty Station of Honour. If therefore our Subſiſtance, the preſervation of our Eſtates in the higheſt degree of Power, and the continual aſſiſtance of our God, needful in the greateſt abundance, proceed from his bountiful hand, and are obtainable by, and promiſed to our Prayers, ſhould not this oblige us to draw near with Humility to the Throne of God's Grace, to offer up this cheap Sacrifice always ready and at hand, ſo acceptable to our good God?

I confeſs he is acquainted with our indigencies, and his infinite knowledge needs not be informed of the things that we want in the World, for he knows our neceſſities before we ask, and our ignorance in asking. He underſtands our moſt boſom thoughts. He ſees and foreſees what is moſt uſeful both for our Souls and Bodies. Tho' this Conſideration may ſeem to render our Prayers frivolous, and not ſo needful as if God were ignorant of our Wants. Yet Chriſt and his Holy Apoſtles, require and adviſe us both by their Examples, and Commands, to lay open our Neceſſities in Prayer to our gracious God; and Nature it ſelf calls upon us to ſeek from him a ſupply to our daily Wants. For we muſt not look upon Prayer as a ſimple information of our deſires

deſires and eſtate, but as an open acknowledgement of God's Liberality and Riches; not as an increaſe to his knowledge, which is in it ſelf Infinite, and can admit no augmentation, but as a means appointed by his Wiſdom, to increaſe and augment our happineſs. Neither muſt we look upon Prayer as an obligation laid upon God, to commiſerate our poor Condition, but as a method to diſpoſe and render us fit to receive the Mercies of Heaven, and as that unto which God's promiſes of Earthly and Spiritual Bleſſings are annexed. Which the divine Wiſdom hath ſo much the more cauſe to encourage, and we ſinful Men to practice, becauſe it is the moſt agreeable to God's magnificence and unlimited Bounty, and to Man's weakneſs and poverty. Becauſe it is the moſt excellent Armour to ſtrengthen us againſt the aſſaults of worldly Caſualties, the ſafeſt ſhelter where we may retreat when purſued by Storms, and Tempeſts. The beſt Pourveyor, to procure us all things needful for our maintenance and beings: And becauſe it is the readieſt means to entertain and increaſe that familiarity with our God, which muſt of neceſſity precede that Eternal Union and Communion with him, which we ſhall enjoy in the Eſtate of Glory, God will have us draw nearer to him

by degrees, and not leap from our vile Fellowship with Sin and the World, into an immediate fruition of his unspeakable Bliss. As there is a vast distance between these two extreams, it is not possible to pass from the one to the other in a moment, or without some mediums that are appointed to rid us of the indisposition of the one, and prepare us for the acceptance of the other. It is for that good purpose that his Wisdom condescends to send us the assistance of his divine Graces, by which our Souls are not only cleansed from the filthiness of our sinful habits, but also enabled to this blessed Correspondency with God in Prayer, the Fountain of all spiritual Joy and Comfort.

Let not therefore any Perswasion or discouragement hinder thee, O Christian, from visiting often thy God in Prayer. Let not the sinfulness of thy Actions, the viciousness of thy Disposition, the multiplicity of worldly business, the Cares and Troubles of the World, nor any mistake of God or of thy self, cause thee to omit this beneficial Duty. What if thou art sinful, or naturally indisposed to so holy a Performance. Remember Christ in Heaven sits at God's Right Hand to intercede for thee, to render thy Prayers effectual, to sanctifie thy Groans, and offer them up to thy God. What

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if thou makeſt thy Addreſſes to a glorious Being, of an infinite Power and Majeſty: If thy diſpoſition be ſuitable to the Duty, thou mayeſt draw near with confidence to the Throne of his Grace, for he is thine Heavenly Father, he deſires nothing more than to render thee happy, and to beſtow upon thee his Mercies. Conſider his gratious invitations and many encouragements in his holy Word. *Come unto me all ye that travel, and are heavy laden, and I will refreſh you.* Matth. 11. 28. *Call upon me in the day of trouble, and I will hear thee, and thou ſhalt glorifie me,* Pſal. 50. 15. *The Lord is good and ready to forgive, and plenteous in mercy unto all them that call upon him,* Pſal. 36. 5. *Before we call he will anſwer, and while we are yet ſpeaking he will hear,* Iſaiah 65. 24. *To all that turn to him, the Lord is gracious and merciful, ſlow to anger and of great kindneſs,* Joel 2. 13. *He will not break the bruiſed Reed, nor quench the ſmoaking Flax,* Matth. 12. 20. Shall his mercy be ſo ready to receive thee, and wilt thou be ſo unworthy to draw back? Shall his goodneſs long to beſtow upon thee what thou wanteſt, and wilt thou be ſo unreaſonable to contemn it? Shall his Love deſire to be acquainted with thee by thy frequent Addreſſes, and wilt thou be ſo ungrateful to ſlight his offered kindneſs?

Take notice of the just punishment of those ungracious Souls whom his Wisdom invites in vain to her self. *Because I have called, and ye refused, I have stretched out my hand and no man regarded, but ye have set at naught all my Counsel, and would none of my Reproof. I also will laugh at your Calamity, I will mock when your fear cometh. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me,* &c. *Prov.* 1.25,26.28.

Adversity may have that Power to awaken many, who in prosperity from one year to another scarce think of praying to their God: But what can such expect in reason from his Bounty, which they in their flourishing Estate despise or neglect? Those Services can never be thought real and sincere, unto which necessity drives Men; and those persons that make a mock of this Duty at any time, cannot probably receive from it, in their greatest urgencies, the benefits they expect. It is therefore Wisdom constantly to practice that which may stand us in good stead, and without which we shall assuredly be at a loss. Prayer may help and comfort thee, O Man, when all other helps and comforts forsake thee, when thy Riches and thy Guards, thy Treasure and thy Friends, thy Power and thy Glory shall leave thee to be Tormented

mented with the Pangs of a Diſeaſe, or ſuffer thee to paſs alone and naked through the dark and mournful Vale of Death. In a word, when all the World can yield thee no aſſiſtance, Prayer alone may aſſiſt and relieve thee. I cannot preſcribe to any perſons the times and moments for every one to make his Addreſſes to his God. There is no hour of the day nor night, but the divine goodneſs is ready to receive the humble Application of a dutiful Supplicant. No wonder therefore that St. *Paul* adviſeth us to *pray without ceaſing*. Which words we muſt not ſo underſtand, as to ſpend all our time in this Duty, leaving all other neceſſary Employments of Life, as the antient laſie Hereticks, ſirnamed by the Fathers, *Euthicks*, taught by their Doctrine and Practice. But this Command may admit of a threefold interpretation, equally neceſſary for the obſervance of a Chriſtian.

*Firſt*, We may go far to the compleating of the Apoſtles Counſel, by ſending up unto God without intermiſſion, our hearty deſires, our ſighs, and groans, when we are buſie in our daily works to implore his needful aſſiſtance, and protection. The conſtant buſineſs of this Life ſhould not hinder thee from this preparation for the next, nor the incumbrances of the World clog thy

Soul

Soul from this elevation to its God, with whom an uninterrupted correſpondence will wonderfully advance our preſent affairs, as well as diſpoſe thee, O Man, for a more bleſſed Eſtate.

*Secondly*, in imitation of *David*, of *Daniel*, and of other Religious Men mentioned in holy Writ, we may pray always, by a conſtant performance of Prayer at thoſe times that chiefly require a divine aſſiſtance, and an acknowledgment of Gods continual Mercies. *Evening, Morning, and at Noon will I pray, and cry aloud, and he ſhall hear my Voice*, ſaith *David*, *Pſal.* 55. 17. And *Daniel* could not be frighted, with the fear of the Lions fury, from praying three times a day to his God. In the Morning when our Eyes are open again to behold the wonderful works of God's Power and Wiſdom in the Creation and Preſervation of the World; it concerns us to praiſe his divine Attributes, that ſhine as bright as the Sun over our Heads. When we receive a freſh expreſſion of God's goodneſs, in keeping us ſafe from the dangers of the preceding Night, in adding another day to our Lives, and a continuance of all his Temporal Favours, doth not Juſtice and Reaſon call upon us to be as mindful of God's Bounty, as he is of our neceſſities, and to be as liberal

beral of our thanks, as he is of his Riches? When in the Morning thou art going about thine Employments, and considerest that all thy labours will be to little purpose without God's Blessings, that thou art going through a world of dangers, Spiritual and Temporal, a World of Enemies subtle, malicious, and powerful, that besiege thee on all sides, is it not thine Interest to beg the favour and Protection of that good Creator, that thy Soul and thy Body may be preserved in the midst of all their envious attempts, that thy designs and undertakings may be successful, thy labours fruitful, and all thy proceedings prosperous.

At Noon when thou seest thy Table covered with God's good Creatures, appointed to strengthen thy Body, and tastest the sweetness of his Mercies at a distance, thou can'st do no less than lift up thy hands and thine Eyes, in prayer, to this bountiful Creator, as well to praise him for such a fresh expression of his liberality, at that time before thee, as to implore his Blessing needful to accompany the means used to recruit thy strength and preserve thy weak Body.

In the Evening when the Curtains of the Night are spreading about thee, when thou art lying down to refresh thy wearied Body with rest, when thou knowest

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not the dangers that hang over thine head, and haſt no other means to avoid them, but God's gracious protection, ſhould'ſt thou not, for thine own ſafety, deſire his favourable providence and all-ſeeing eye, to watch over thee, ſhelter, and defend thee from all ſpiritual and corporal Enemies? Were we but ſenſible of the miſchievous temper of ſome of thoſe airy Spirts that fly about us, thoſe many and ſubtle Devils that plot our deſtruction; did we but underſtand their Power, Malice, and their unavoidable Aſſaults and propinquity, we ſhould need no other Arguments to perſwade us to arm our Selves with God's merciful protection when we lay our Heads down upon our Pillows. How ſoon ſhould we periſh, if God and his Holy Angels were not as watchful to keep us, as thoſe Enemies of Mankind are watchful to deſtroy us! They wait continually for an opportunity to vent their Natural diſpleaſure againſt us, and by the Evil Thoughts, filthy Dreams, unuſual and unnatural diſturbances, of the Mind, they diſcover themſelves in our ſleep, and their hatred againſt us. Who knows but that God, who holds them faſt in Chains, as ſo many furious Beaſts, will let them looſe to puniſh thy contempt of his Power and Providence, and neglect of this Duty, if thou for-

forgetteſt to call upon thy God. Remember therefore, O Man, thy weak, thy frail and perillous Condition. Thy Life is but a Breath, thy Riches uncertain, thy Glory but a ſhadow, thy Power but for a time, thy Proſperity but like a Dream, thy Beauty but a fancy, and thy Health always beſieged with many Diſeaſes, thy Body and Soul ſurrounded with Enemies, and thy preſent Eſtate, let it be nenever ſo flouriſhing, is in a continual want of God's favour, protection, and Bleſſings; whether thou riſeſt or layeſt thy ſelf down, lift up therefore thine Eyes and Hands in Prayer to this good God, to ſupply thee with thoſe things that thon ſtandeſt in need of, but chiefly in the Morning and in the Evening. Let theſe be the Solemn and conſtant times of thine Addreſſes to God. Offer up unto him the Morning Sacrifice of Prayer, and the Evening of Praiſe. In the Church of the Jews, theſe were the appointed times to call upon God, 1 *Chron.* 16. 40. 2 *Kings* 16. 15. And Chriſt our Saviour, whoſe Example the Name and Profeſſion of Chriſtianity call upon us to follow, was wont to conſecrate theſe hours to Prayer and Devotion, *Mat.* 14. 23. *Luke* 6. 12. *Mark* 6. 46.

Seeing therefore that Reaſon and Religion binds us to this Duty of Prayer in the beginning and cloſe of the Day, and

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oblige us then to renew our Correſpondency with God, too often interrupted by our daily miſcarriages, let not the multiplicity of Buſineſs, the Cares and Troubles of the World, the frightful apprehenſions of Sin, diſcourage or hinder thee from this conſtant and neceſſary Familiarity with thy God.

When a ſudden occaſion calls thee away, ſo that thou art not able to offer up thy deſires in ſuch a ſolemn manner as is required at theſe uſual times; make uſe at leaſt of the ſhorter Prayers of the compendious Ejaculations of the mind. Let thy Soul be with God, tho' the World hurry away thy Body. Spare a thought unto that merciful God, who hath ſpared thee to attend upon thy neceſſary Occaſions, and who can render thine undertakings either proſperous or unhappy, as he ſees convenient. Venture not out into the wide and troubleſom World, without the ſafeguard of God's Protection. And enter not into the ſhadows of the Night, this Couſin and remembrancer of Death, without his merciful allowance, who hath the Keys of Death and of Hell.

The third Interpretation of the Apoſtles Advice, *To Pray without ceaſing*, Is to be always in a diſpoſition fit for Prayer, to ſhake off all Impediments, all incumbrances of Sin, which hinder us, that the

the Soul may ſtill be in a readineſs with the Wings of Faith and Love, ſtretched towards Heaven, always ready to take its Flight.

The troubles and vexations of the World ſhould rather animate thee, and inflame thy Devotion with an expectation, and certain aſſurance to find more favour in him than in all inferior enjoyments. His Holy Spirit can convey comfort into thy Soul, when the World fills thee with Sorrow. He can ſend thee delights and ſweetneſs to qualify all other bitterneſs; for by the means of Prayer, a Chriſtian can keep himſelf in ſuch an excellent Temper, that will not ſuffer him to be ſenſible of many misfortunes and Croſſes, and ſo ſecure his Soul, that all outward Accidents ſhall do him no harm.

I know that the ſenſe and conſcience of Guilt, is wont to eſtrange us from God, and interrupt all correſpondency between his mercy and our Souls. And Reaſon ſeems to forbid us, together with the reſpect we owe to ſo holy a Being, when our hands are reeking with Blood, or our Body comes from the commiſſion of any other grievous Offence wilfully acted, to preſume to preſent our ſelves before the Throne of God's Grace immediately, without any delay. I confeſs that ſuch unhappy Criminals ought to pauſe a while upon

upon their woful Condition, and the ſenſe of their Guilt ought to move them to Repentance and Sorrow, before they offer up their Prayers to God, for otherwiſe, this Sacrifice will meet with no better acceptance than that of *Cain*, or that of *Hophni* and *Phineas*, or that of *Corah* and his Rebellious Company, whoſe Offerings were ſo much the more diſtaſteful, becauſe they were encouraged by diſobedience to God, and to his Servant *Moſes*. But yet I would adviſe a Chriſtian to ſpend and delay no more time, but only to prepare himſelf the better for this ſacred Duty. Suffer not thy Sin to grow old, nor this Burden to lye too long upon thy Soul, for fear it ſhould leave an Impreſſion that thou wilt not be able to remove in haſte. In ſuch a caſe, tho' Guilt ought and will interrupt and break off our continued Prayers to God, yet it ought not to drive us further from him, but rather caſt us into the Publicans Diſpoſition in the Goſpel. He would not lift up ſo much as his Eyes to Heaven, but ſmote upon his Breaſt, ſaying, *God be merciful to me a Sinner*: Or into the Bleſſed temper of the Prodigal Son, *I will ariſe and go to my Father, and ſay unto him, Father I have ſinned againſt Heaven and before thee, and am no more worthy to be called thy Son, make me*

*as*

*as one of thy hired Servants.* A greater Humility in such a Case, ought to prepare our Persons and Prayers for God's acceptance. The more unworthy sin hath made us, the more lowly ought our approaches to be to him. The alteration in our behaviours should cause an alteration in our Souls, before we present our selves before God. Instead of alienating our minds from him, the consideration of our weakness should encourage us to fly to him by prayer, and seek from his all-sufficiency strength against future Temptations. In such a case, I would have a repenting Christian understand that God, our merciful Creator is not so soon estranged from us, as we are from him. The Sin that disorders our Souls, and causeth us to shun his presence, may cause him to correct us for our good, but it will never oblige him to cast us away, if there be any sense of our Guiltiness in us, accompanied with the hopes of his Mercy. Therefore this ought not to be long an impediment to our Prayers, or the cause to interrupt our daily correspondency with God, Morning and Evening; for we see it often happen by woful experience, that by such an omission of our Duty, many are insensibly brought into dangerous Snares. And God withdraws his protection

ction from such as were not mindful to take it along with them. To avoid such miscarriages and dangers, Prayer is as needful to a Christian in the beginning and close of the day, as Armour and Weapons to a Souldier, and Shoos and Cloathing to a Traveller, to defend him from the injuries of the Way and Weather.

It emboldens the Soul against all accidents, it gives Life and Heart to a Christian, and makes him walk every where, and lye down with *David's* Confidence. *Tho' I walk through the Valley of the shadow of Death, I will fear no ill, for thou art with me, thy Rod and thy Staff they comfort me,* Psal. 23. *Surely goodness and mercy shall follow me all the days of my Life,* Psal. 4. 6.

Likewise in the midst of a danger, at the Tidings of Losses or Successes, at the beginning of any Business of weight or moment, and at several other times and occasions, it concerns us to address our selves in Prayer to God, the chief and only Author of all Temporal and Spiritual happiness; for as this Devotion will disappoint the mischievous intent of Evils and Crosses, it will infallibly draw a Blessing upon all our undertakings. I have therefore endeavoured in this Book to furnish you, my Christian Brethren, with all the Prayers that are suitable for many

many Occaſions, and Caſualities, and Accidents, needful in theſe wicked and dangerous times, in which we now live.

If you offer them up in the manner as you ought, you need not doubt of the Succeſs. The Prayer of a devout Soul hath an invincible Power. The whole Creation is not able to reſiſt or render ineffectual the religious Prayers of a Child of God. *Joſhua*'s Prayers arreſted the Sun in the middle of its Courſe. *Moſes*'s Prayer dryed up the Waters of the Red Sea. The *Iſraelites* Prayers undermined the Walls of *Jericho*. *Hezekiah*'s prayer obtained fifteen years to his Life, already condemned by the furiouſneſs of a Diſeaſe naturally irrecoverable, and cauſed an alteration in the common Courſe of Nature. *David* by his Prayers marched ſafe through many dangers, and was ſecure in the midſt of all the Riſings and Tumults of his Enemies. *Ahab*'s humility, and prayers, ſuſpended and put a ſtop to God's Judgments, that were going to fall upon his Idolatrous Houſe. *Manaſſes*'s Prayer freed him from the Chains of *Babylon*, and reſtor'd him, againſt all probability, to his Kingdom and Throne. *Daniel*'s Prayer ſhut up the Lyons mouths, and diſarm'd thoſe furious Beaſts. *Eſther*'s Prayers changed the Sentence of death, eſtabliſhed againſt the

against the *Jews*, and caused the mischief to fall upon their Enemies Heads. The Churches Prayers unfettered St. *Peter* in the midst of his Guards, op ned for him the Iron Gate, and set him at liberty. *Elijah*'s Prayers shut and open'd the Windows of Heaven. The thundering *Roman* Legion by Prayer reliev'd their fellow Souldiers with fresh showers of Rain, and discomfited their Enemies with strange Lightning and Thunder. So many and such strange Events, above all expectation and humane Power, have been brought to pass by zealous Prayers, that we have good cause in the greatest difficulties to be full of hopes whilst we have liberty to pray. The Heavens, the Seas, the Earth, the Elements, and all the Creatures, animate and inanimate, seem to be at the Devotion of a devout Soul. For the great Author and preserver of all Created Beings, causeth them to yield help to the assistance of the humble and contrite Petitioner. As they are alway in his hand, and at his disposal; he employs them in their Relief, and for the accomplishment of such desires as tend to the Universal good of his Creatures, and his own Glory. What is not Prayer able to bring to pass, when it interesseth an Almighty Power and an infinite Goodness in our Affairs, and fetches to its

assistance

assistance that same Omnipotency that created the World out of nothing? *Nihil fortius*, saith a Father, *homine legitime Orante.* There is nothing more powerful than a Man praying as he ought. For the efficacy of Prayer depends not upon the holiness of the Petitioner, but upon God's promises, that are unchangeable, Christ's Merits that are truly meritorious, and his intercession that is unresistable. At the right hand of God, where he sits above this unconstant World, he is employed in offering up the requests of his Members and Servants on Earth and there before the Mercy Seat, to perfume them with the Frankincense of his Passion, that they might be acceptable to our Heavenly Father. Whilst we have such a prevailing Mediator, never doubt of the success of a Prayer, proceeding from an humble Soul, fit for the acceptance and encouragement of our merciful Saviour.

And if at any time thou feelest thy self indisposed, or not able to offer up thy Prayers with that Devotion that is requisite, be not therefore discouraged, despair not of the success, know for certain that it is not so much thy weakness as thy negligence, not so much thy inability as thy sloth and indisposition, that clogs thy Prayers, and stops them in their ascent to Heaven. Know for certain

tain, that God regards more humility, truth, and ſincerity, than the flouriſhes of Wit, and the excellency of the language, or the vehemency of the expreſſion in all thy Requeſts. That the Sighs and Groans of a broken heart, or of a devout Soul, are more powerful with God, than the ſtrongeſt Arguments or the longeſt Prayers. God is not wont to proportion his mercies, only to our deſervings or reaſons, but rather out of his inexhauſtible Treaſuries, to take and beſtow upon us Men, beyond all merits and expectation.

Therefore ſlack not thine Endeavours to pray well, God's greatneſs and thine eſtate in relation to him, calls for the greateſt Reſpect, the profoundeſt Humility, the exacteſt care, the moſt fervent Zeal and earneſtneſs that thou art capable of. God is not to be courted with ordinary Devotion. His Bleſſings are not to be obtained by a ſlothful hand, and a negligent Soul. The diſtance betwixt God and us vile Men, ſhould be expreſſed by the humility of our Souls and Bodies, and our Prayers offered to ſo excellent a Majeſty, muſt have an excellency to recommend them to the Throne of his Grace. For that purpoſe we muſt take notice of, and obſerve theſe following directions in all our Addreſſes to God.

*Firſt,*

*First*, let a ſhort Meditation upon God, his Power, Glory, Sufficiency, infinite Preſence, Goodneſs, Knowledge and Riches precede your Prayers; with ſome Reflections upon your ſelves, your ſinfulneſs, vileneſs, and the former experience of God's goodneſs; that ſuch Conſiderations as theſe may cauſe you to ſhake off all negligence and ſloathfulneſs, and help to baniſh from your Souls all undecency, careleſneſs and miſapprehenſions, uſually found in the devouteſt perſons. We are naturally too much unmindful of the reſpect that we owe to our God; too careleſs in the performance of our Duties; too fond of the World and its Vanities; Therefore this Meditation muſt ſtir us up, and pre-diſpoſe us for this holy Conference with our Maker. It muſt withdraw all our minds from all other intangling thoughts, that we may with more liberty ſet our ſelves entirely apart for this important Duty. We muſt rid our ſelves of thoſe things that commonly entangle us when we preſent our ſelves before our God, and draw near to him with ſuch thoughts as theſe.

I, poor wretched and weak Man, Duſt and Aſhes, am going to ſpeak to, and petition a God, the Creator of the World, a Holy and Divine Majeſty, an incomprehenſible Spirit, which fills Hea-

ven and Earth with his infinite presence. He is at my Elbows, and takes notice of my behaviour in my Soul; and observes all the wandrings of the Mind in every corner of this wide World, and sees and hears our wants and necessities. How careful must I be to appear with respect before him? He is Holy, and abhors all filthiness; I must therefore banish all filthy, polluted, and idle imaginations at this moment. He is as just as he is good, ready to punish irreverence, but much more inclinable to reward Humility and Devotion; how devout therefore should my Soul be in his presence? How circumspect and humble before him, who is an all-seeing Majesty, and a consuming Fire. The indiscreet Devotions of the Sons of *Aaron*, caused the Fire from the Lord to fall upon and consume them. *Uzzah*'s unseasonable officiousness, and the impudence of the men of *Bethshemesh*, in drawing near to God without respect, were severely punished; and shall I presume to draw near to my God with carelessness and indiscretion? Shall I escape if I venture before him, without due consideration? Shall I expect any gracious returns of those prayers that are offered up with so little grace and dread of God's Power, with so little sense of his glory and Majesty. O let

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my Soul be filled with the fear and reverence of ſo fearful and holy a Being. Let my mind be ſeaſoned with ſuch a dread of him, that may not fright me from him, but rather oblige me to draw nearer to him with more Devotion and Humility. If we entertain ſuch thoughts as theſe, they will cleanſe our Souls from all that ſuperfluity, which will otherwiſe diſgrace and ſpoil all our holy performances. A little pauſe therefore before Prayer, is needful for this purpoſe; however it is an Act of Wiſdom, in ſo weighty a buſineſs, to proceed on with caution and warineſs; and this little recollection of our ſelves, which I recommend to every devout Soul before Prayer, (chiefly before the ſolemn and publick Prayers offered up to God in the publick Congregation) cannot but be of a great uſe, and very inſtrumental to prepare us for that Duty; for thereby we may ſee what there is in us able to impede us in our addreſſes to God, and what is likely to hinder a favourable return of our Petitions; beſides, it ſavours much of that reſpect that God's greatneſs requires from us, together with our Relation to him. *Keep thy foot*, ſaith the Wiſe man, *when thou goeſt to the Houſe of God, and be more ready to hear, than to give the Sacrifice of Fools.* Eccleſiaſt. 5. 1. That is, when

thou goeſt to appear before God's Majeſty, keep thy ſelf with watchfulneſs and circumſpection, and underſtand thy ſelf, thy diſpoſition, and what thou art, and what thou doſt; that this ſacred Frankincenſe of Prayer may be preſented to God, with the Ingredients neceſſary, and from a Soul rightly qualified.

*Secondly*, For that purpoſe, you muſt never come to God with any known ſin unrepented of; that is, with any ſin near and dear unto our Souls, which we entertain with a Reſolution, never, or not yet to part with: For not only the ſacred Word of God aſſures us, that *God heareth not Sinners*, John 9. 31. but Reaſon alſo teacheth us, that it conſiſts not with his Wiſdom, to liſten to the Prayers of ſuch as will not hearken to his Commands; to beſtow his Bleſſings and Mercies upon ſuch unworthy Souls, as will not leave a ſin for his ſake; or, as prefer the filthy Pleaſures of the Fleſh to the ſincere Joys of God's favour, and the real advantage which flow from thence in abundance. Therefore, by the Mouth of the Prophet *Iſaiah*, he ſpeaks thus to the *Jews*, and to all impenitent Sinners; *When you ſpread forth your hands, I will hide mine Eyes from you; when you make many Prayers, I will not hear.*

*hear.* The cauſe of this ſeverity is diſcovered in the next words; *becauſe your Hands are full of Blood.* All other ſins as well as blood guiltineſs are wont to divert God's Mercies from us, and withdraw thoſe good things, which otherwiſe we might enjoy. Our Prayers in ſuch a caſe, without this due Preparation, ſavours of the greateſt impudency, and Atheiſtical boldneſs; becauſe we attempt the obtaining of God's Riches and Favours to our unworthy Beings, and preſent before his all-ſeeing Eye, Bodies diſtempered with Vice, *Hands full of Sin, Eyes ſwelling with Pride*; or bearing the marks of Contempt of his Divine Majeſty; and a Soul that would never regard him, were it not for our Wants, and God's Riches. The Prayers of ſuch a Perſon will prevail no more upon God than the Sacrifice of *Corah* and his Confederates; for he accepts not the Offerings preſented by foul hands: Purity and Innocency are required in ſuch as come before God: And tho' none of us can pretend to an abſolute freedom from ſin, and from thoſe wicked propenſities to vice, which render our Prayers ineffectual; yet every one of us may cleanſe our ſelves from all actual Tranſgreſſions by Repentance, and make ſome amends by a repeated reſolution againſt our belov-

ved Sins, and by an inward and hearty ſorrow, before we appear in God's preſence, for our paſt miſcarriages; for unleſs we appear in that temper, our moſt juſt and excellent Prayers, will avail us nothing; they will not be accepted, if they proceed from a Soul bewitched with the deceitful Allurements of Sin. The Devil's Slave can never be fit to appear before the God of liberty, till the Bolts and Chains of Hell be ſhaken off: He ſhall never meet with acceptance with a Jealous God, who is already betroathed, and inſeparable from ſin, the great Enemy of his Glory. How unſeaſonable and odious were the Devotions of *Zimri*, when in the publick Congregations of the Children of *Iſrael*, humbling themſelves for their Sins in God's preſence, he had a *Midianitiſh* Woman at his ſide? How unwelcome were the Addreſſes of a proud *Phariſee*, whoſe Prayers were the expreſſions of his Pride and Vanity? *Cain*'s Sacrifices were not pleaſing to God, becauſe there was a mixture of Wickedneſs amongſt his Offerings; therefore ſuch Prayers as proceed from impenitency and vice, are odious to God.

Likewiſe, in ſuch a Caſe, the Petitioner is not in a diſpoſition fit to receive God's Mercies; for ſin diſcompoſeth us, and while we retain it in our Affections,

ctions, both the Action and the Habit of ſin conſpire together, to intercept and deprive us of all gracious returns of our Prayers from God. It fills the Soul full of jealouſies, fears, apprehenſions, ſuſpicions; and inſtead of Love, it begets an hatred of, and an averſion to God, which will never ſuffer us to draw near in that manner, as his infinite goodneſs and unlimited liberality require; ſo that unleſs true repentance intervene between our Sins and our Prayers to our Maker, they will rather provoke his Juſtice, than prevail with his Mercy.

*Thirdly*, If you will have your Prayers acceptable to God, you muſt offer them with that attention and intention of the mind, that ſo weighty an action, and the greatneſs of God's Majeſty require: For to what purpoſe is it to attend, and be preſent in a praying Congregation, if we be no more concerned in the Devotion, than the Timber and the Stones of the Fabrick; if our Bodies be preſent without our Souls? God demands from his People ſpiritual Sacrifices and Services; which are not to be performed with the outward part alone; the Mind and the Underſtanding muſt be active, and the Soul and all its faculties ought to be concerned in this Spiritual worſhipping of our great God.

As God is an Unity without Diviſion, whatſoever is offered to him, muſt expreſs this Unity, by a total Conſecration of it ſelf, chiefly in that Chriſtian Service, where all the divine Attributes are acknowledged, and wherein the Soul as well as the Body is to reſign it ſelf over to God. Dead Sacrifices under the Law were abominable, and bodily Devotions alone under the Goſpel, are diſreſpectful to God, and injurious to our ſelves; for they commonly proceed from the multiplicity of Worldly buſineſs that poſſeſs the Soul, from an unmindfulneſs of God, and a want of an Holy fear of his Divine Majeſty, from a careleſneſs of our Duty, or from the diſturbances and luſts of the Fleſh, that ſteal away our Thoughts as well as our Affections from God's Holy Worſhip, and deprive us of the advantages that we might expect from a due performance of our Duty. To prevent ſuch ill conſequences, the Chriſtian in Prayer ought to mind the weighty Buſineſs in hand, and not only at the cloſe of every Petition, in imitation of the Primitive Church of Chriſt, to ſubſcribe and declare his aſcent and conſent to the Requeſts offered up to God, by the univerſal *Amen*, but alſo to expreſs inwardly in the Soul, what is outwardly pronounced and ſpoken, and

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to be ſeriouſly attentive to every Petition; for, as the rational Soul is able to expreſs it ſelf, as well as the animal part doth with the Tongue, and that by an internal Word and Faculty proper to it, that muſt ſpeak, or elſe God will not hear; for that intent, it is neceſſary to hearken with a Religious attention to the Prayers which proceed from our own, or others Lips, and endeavour to hear that part in the Devotion which is appointed for us. It is neceſſary to ſet aſide all other Worldy buſineſs, to diſengage our ſelves and our minds from all other incumbrances, to fix them to the Duty they are employed in, and to tye and ſettle them with the dread of God's preſence; ſo that our thoughts may not take the liberty to wander up and down from this holy exerciſe: And when we are in Prayers, we muſt ſet a watch at the door of our Senſes, forbid entrance to all ſudden Accidents, and, in a word, ſummon all the thoughts of the Mind, and faculties of the Soul, to render their homage to God's Divine Majeſty, and not to ſuffer them to ſtraggle from the weighty buſineſs in hand. Remarkable is the Example of that Noble and Couragious Youth of *Macedon*, whoſe Office it was to burn Frankincenſe before King *Alexander*, when he ſacrific'd

to his Gods; tho' a burning Coal was caſually fal'n into his open ſleeve, and did there conſume both his Veſtment and his Fleſh, leſt he ſhould ominouſly and unhappily interrupt the publick Sacrifice of his Prince, he perſiſted in his buſineſs to the end, through all the Torments, and would not ſo much as complain. How religious were ſuch, and other Heathens, in the publick Worſhip of their falſe Gods! Nothing was able to cauſe them to interrupt their Sacrifice! And ſhall we Chriſtians mingle in our Devotions to the true Lord of Heaven and Earth, vain, idle, wanton and laſcivious thoughts and actions? Shall every accident and caſualty be able to take us off from the Service we are about? Yet this we ſee moſt commonly happens both in our publick and in our private Addreſſes to God, for want of a due reſpect and dread of God's preſence, of which we ſhould at ſuch times be really and moſt ſenſible.

*Val Max.* l. 3. c. 3.

*Fourthly*, The Affections of the Soul ought to be moved and concerned in the offering up our Requeſts, and our Petitions ought to receive that qualification from them as is ſuitable to the reaſons, cauſe, and intent of our Addreſs. Our praiſing of God muſt be performed with an holy and reverend freedom, and a

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real ſenſe of our Obligations: Our requeſts muſt be ſent up to God, with humility, and an acknowledgment of our undeſervings: Our Confeſſions of ſin muſt be ſeaſoned with ſorrow, and a reſolution of amendment: Our Promiſes, Vows, and Engagements, muſt proceed from an hearty reſolution, and a ſenſe of our miſcarriages and weakneſſes: In ſhort, all our Prayers muſt be the outward expreſſions of the inward affections of the Soul, which ought to qualifie and animate them; for unleſs our Hearts be thus concerned, the Prayer is but from the Tongue, the Soul hath no part in it; 'tis but the Effect and production of our Imagination, but no real Devotion of the mind; 'tis a Worſhip in jeſt and not in earneſt, viſible to an Allſeeing Eye. Such heartleſs ſervices are ſo full of Imperfections, that in reaſon we can never expect any gracious returns from a Juſt and Wiſe God, who would not admit neither the Blind nor the Lame to draw near to his Holy Altar, to offer Sacrifice, tho' of the Prieſtly Race, *Levit.* 21. 18. If under the Law, the want of theſe Members excluded Men from God's Service, how much the rather under the Goſpel, when the nobleſt Member is wanting, the Heart and its Affections? A Goſpel Worſhip muſt be an hearty Worſhip, that

that only is ſufficient to obtain acceptance. It was God's Complaint of *Iſrael*, that they *honoured God with their Lips, whilſt their heart was far from him.* They are guilty of the ſame Formality, who frequently attend at Prayers without cauſing their hearts to be concerned in the Devotion; it ſhould be therefore our care, to ſtir up our affections with all the conſiderations of want, neceſſity, future advantage, experience, duty, God's preſence, and whatever may have the greateſt influence upon us.

*Fifthly*, And that our Affections may be the more inflamed, we muſt kindle them with an Holy Zeal, which muſt burn, not ſo much with the ſenſe of want, as with an earneſt and unfeigned deſire to Glorifie our Maker; however, both may very well contribute to inflame our Affections in the Divine Worſhip of our God in Prayer. Now this Zeal needful in all our Addreſſes, is that holy violence that ſtrains our Affections in religious Duties, and gives that perfection to the Action, which otherwiſe they would want; it is accompanied with a diffidence of our ſelves, and a ſtrong reſolution to worſhip God with the utmoſt of our endeavours; it is quickned by the fears and apprehenſions of being guilty of that prophane ſloathfulneſs, which might diſpleaſe

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our gracious God, and ſtop the current of his Mercy; it fills the Soul full of Jealouſie, which awakens all its faculties and powers, to the performance of the preſent Duty: And as our great Saviour, when he expell'd the Merchants and Money-Changers out of his Temple at *Jeruſalem*, was animated by a Divine Zeal for God's Glory; ſo a Chriſtian that is govern'd by the ſame Spirit, and Zealous Affection for his God, drives out of his mind all worldly Buſineſs, and conſiderations of Profit and Advantage, that God may be worſhipped in this Spiritual Temple, the Soul, without the interruption and clamours of our ſenſual and ſecular Intereſts, where Sin and the Devil commonly inſinuate themſelves too much, *John* 2. 16.

*Sixthly*, As there is a care to be taken of our perſons, and manner of offering up our Prayers, that they may be in ſome meaſure anſwerable to God's glorious Perfections, and our own vile and mean Eſtate; we muſt likewiſe mind the things that we petition for, that they be not contrary to God's revealed, or ſecret Will: God's Will muſt regulate ours, in all our actions; for Chriſt our Saviour, teacheth us by his Bleſſed Example, to be inſtrumental in, as well as deſirous of the performance of God's will on Earth; and Reaſon tells us, that God being the ſupreme

preme Agent, the great Maker and Protector of the World, the Lord and Redeemer of Mankin'd, that all our Inclinations and Wills ought to yield homage to his Pleaſure; in which ſubmiſſion there is this advantage ariſing to our ſelves; thereby we compaſs and attain unto the end of all our deſires, an infallible happineſs; for the beſt ſelf-intereſt is a ſubmiſſion to that wiſe Agent, who is engaged to promote our Felicity and his Glory together, according to his promiſe, *Rom.* 8. 28.

If in other actions of our life, God's Will ſhould be the Rule of our deſires, how much the rather in that weighty, and religious action of Prayer, where the Soul and the Body together, are to ſummon all their Faculties and Members, for the worſhipping of their great Creator and Benefactor? for the chief intent of this performance, is the magnifying of God's glorious Attributes, which we can never do, if we ſuffer any of our deſiers to oppoſe his Will, or contradict his Wiſdom, or queſtion his Alſufficiency and Goodneſs. The want of his Mercy ſhould cauſe thee, O Man! to yield to his Wiſdom and Power; if thou expecteſt a favourable return from his Bounty, thou muſt learn to court it by a dutiful ſubmiſſion to his Wiſdom and Governance, both

both in the things that thou desirest, and in the expectation of the time which he judges most seasonable to grant thee thy requests: All impatiency in Prayer is guilty of indiscretion, of prophane folly, of disrespect, and disesteem of God's Wisdom and Mercy. In this, and in all other acts of Devotion, Men must learn to prefer his Glory, whose goodness they want to the satiating of their own craving and importunate Appetites, and to give a check to the furious desires of our corrupt Nature, when we find them proceeding beyond the Bounds limited by God and his Will, and our real happiness, which commonly are unseparable.

But there is a difference to be observed, according to the difference of the things that we desire from God. For Spiritual Mercies, for Faith, Grace, Regeneration, Strength against Sin, Truth, Wisdom, Knowledge, and other Blessings relating to God's immediate Glory, and our own Salvation, a Petitioner can never be too earnest, zealous and impatient. Such advantages are to be wrested, if I may so speak, from our good God, by our continual and fervent Prayers. Violence, condemned in other things, is approved of by Christ himself, in such as intend to be partakers of Heaven's Kingdom; and an Holy importunity in Prayer, never returns

turns without a grant of the Requeſt, when we ask the divine Riches of God's Grace, unleſs we have, like *Eſau*, forfeited before all pretenſions to it; for God is as willing to beſtow them, as we to ſeek them; and their excellency is ſuch, that Men can never have, and deſire them too much. As *David* therefore, whoſe Soul was inſatiable on Earth, for Grace and divine Mercies, let us not give our ſelves any reſt, until we have obtained theſe Riches and Ornaments of the Soul, and the aſſurances of God's favour.

But as Earthly proſperity and Bleſſings, relating to our better conveniency on Earth, are not of ſuch a value and importance, our Requeſts for theſe things muſt be qualified accordingly; and becauſe in ſome Rules they may be prejudicial to our everlaſting Intereſt, we are to beg them always with a condeſcention to the Will and Wiſdom of our great God, who knows what is beſt for us, and moſt conducing to our real good. To deſire them too paſſionately, or without any ſuch condeſcention, is to Idolize the Creature, and to prefer it before the Creator; it is to give to thoſe Earthly and mean things, that affection which is due to God alone, and his divine Mercies. Nature I confeſs, will be always craving, and the ſenſe of our wants will cauſe us to cry aloud,

loud for a relief and remedy; but a good Christian must give a check to those natural motions, in imitation of Christ our Saviour, whose Humanity was loth to taste of the bitter Cup that was prepared for him to swallow; therefore you may hear him desire that it may pass away, and that he may be excused to drink it; but immediately after he adds, *not my will, but thy will be done.* The fulfilling of this will, we must prefer to the things that we most passionately desire on Earth: As it ought to be our chief aim, it should be our most zealous request, and most earnest petition, to be placed at the close of all our Prayers which we offer up for these pleasant, glorious, and useful things on Earth, that draw away too much of our Affections. Likewise when we beg from God for the good things of this Life, we must take heed of two other intentions or affections of our corrupt Nature, that are able to render our requests most sinful and abominable in God's Presence.

The first may proceed from an unjust principle of Covetousness, when the Soul is possessed with an insatiable spirit, that craves more than is needful, and forces it to desire what is not really ours, to the prejudice of others; or from ambition, vain-glory, and immoderate care of the World, that may cause us to petition

tition too passionately for its Vanities, as it may proceed from some Lust that governs the Soul. All these, and other Principles of the like nature, as they are irregular, the Devotions that proceed from them can never be good; for all our requests in such like Cases tend to procure to our selves those good things, that we purpose to abuse, in the satisfying of our unruly and base affections. Such Prayers are Sacrifices of the Devil, and not of God; His Blessings, never so mean, are too good to be prostituted to our shameful Lusts. We must not think to feed the Devil's Brats with the Milk and Mercies of Heaven. It is an ungrateful Conversion indeed, to convert that to God's dishonour that proceeds from his Bounty. And it is the mark of a great indiscretion, and want of Piety, to seek from God the means to dishonour his holy Name, and to employ the chief part of Religion for such a prophane and unworthy purpose.

The second Affection is a Spirit of Envy, Anger, Revenge and Hatred, which if we discover in that part of God's Service, where we are to implore his Bounty, we cannot probably expect any great success, or any favourable return; we cannot expect that the God of Mercy and Love, should be favourable to inhumanity and

and revenge, that he will grant ſuch Petitions as proceed from that affection, which is direct contrary to his Divine Nature and Commands. God muſt not, nor will not be made the Executioner of our vengeance, nor receive the Commiſſions from us to puniſh our wrongs. Vengeance belongs to God; it is a bold preſumption to preſcribe to his Wiſdom either the method, time, or meaſure of inflicting it upon the greateſt Offendors. Therefore let us always caſt our ſelves upon him and his Juſtice, with a diſpoſition ready to forgive the greateſt Enemies: Let us leave all our wilful Intereſts entirely to the diſpoſal of his Wiſdom, and not venture nor ſuffer our corrupt Nature to give him directions, how, and where to execute his wrath, chiefly in that part of his Service where our Buſineſs is to intreat him to ſuſpend the execution of his Juſtice from us, juſtly due for our Offences committed againſt his continued goodneſs: If he ſhews ſo much favour to us, he expects that we ſhould do the like to ſuch as have offended us, and deſerved our diſpleaſure. Our Prayers therefore muſt not be Imprecations and Curſes, all Gall and bitterneſs muſt be caſt away, and ſeparated from this Sacrifice to the God of Heaven, as the Gaul of the Heathen *Victims* was, when they offered them up to the ſuperior Gods.

I confeſs that ſelf preſervation, God's glory, common juſtice, and the ſafety of our Friends, of the Church and Publick, may oblige us to petition Heaven for the diſappointment of the unjuſt deſigns of Wicked Men, tho' it be to their utter overthrow. *David* in his Divine Pſalms affords us many Examples to this purpoſe, *Pour out thy Wrath upon the Heathen*, ſaith he, *that have not known thee, and upon the Kingdoms that have not called upon thy Name*, Pſal. 79. 6. *Let them be blotted out of the Book of the Living, and not be written with the Righteous*, Pſal. 69. 28. *Conſume them in thy Wrath, conſume them that they may not be, and let them know that God ruleth in* Jacob, *unto the ends of the Earth*, Selah. *Pſal.* 59. 13. Theſe and ſuch like Prayers have an intent chiefly to prevent the future Miſchiefs, which the Malice of God's Enemies, and of his Church, was likely to draw upon his Servants. They are intended to diſarm them, and take from them the ability or power which they would infallibly abuſe oft to God's diſhonour, and the Prejudice of God's People, and innocent Perſons. They are intended to Petition God, that he would be pleaſed to vindicate his own Cauſe, and declare his Juſtice in the puniſhment of vile Contemners of his Power and Authority. For

ſuch

ſuch intents as theſe, we may ſometimes beſeech God to ſend down his Judgments upon our Enemies, as well as his Mercies; but out of a meer Principle of Revenge, or of an implacable hatred, to deſire the ruin of any that we diſaffect, is to concern God too much in our frivolous quarrels, and to cauſe him to withhold the favours, which otherwiſe he might be willing to grant us, *For with the ſame meaſure that we mete, it ſhall be meaſured to us again.* Let therefore Men be never ſo much alienated from us, and ſeparated in judgments, deſigns, or Intereſts; let them purpoſe never ſo much our Ruin, if they be Chriſtians or but Men, that Chriſtian diſpoſition which Chriſt our Saviour recommends to us, both by his Commands and Example, teacheth us to pray for their amendment, and the proſperity of their Souls and Bodies, ſo that it may be without any notable prejudice to God, his Church, the publick or our private happineſs: The Sacrifices of an implacable Spirit, will never find acceptance at the Throne of Grace. That good Saviour that prayed for his Murderers, teacheth us to ſuppreſs the ſenſe of all perſonal Wrongs, and not ſuffer our diſpleaſures to be vented in our Addreſſes to God.

In this particular, as well as in the former,

mer, Nature will ſpeak when it is oppreſſed, and complain for the Evils that burden us; it will petition for help and juſtice when it is grieved; and I cannot think but that this natural motion may be allowable, if it be kept within the bounds of Chriſtian Charity, and be accompanied with a diſpoſition ready to forgive the Injuries received, in caſe of amendment; and our Enemies become fit Objects of our Mercy and Forgiveneſs. But in ſuch Caſes we muſt take heed, that we ſuffer not our Reſentment of former wrongs, to ſpeak too loud in Prayer, and that we deſire not from God, that which neither becomes God's Wiſdom to grant, nor our modeſty and Chriſtian Charity to ask.

*Seventhly*, Faith muſt likewiſe be an ingredient in this part of God's Worſhip, as well as in the reſt: This Grace is the Life and Soul of Devotion, without which all our Addreſſes are to no purpoſe, *For he that comes unto God, muſt believe that he is, and that he is a rewarder of them that ſeek him.*

Now there is a double Duty that our Faith is bound to perform in Prayer. Firſt, it muſt make us ſenſible of God's preſence and all-ſeeing Eye; it muſt caſt the Soul into a dread of that divine Majeſty, who hears and ſees every Petitioner

ner all over the World; it must awaken all our abilities, and quicken us with the consideration of God's glorious Being, unto whom we offer up our Requests; it must represent him present, and as he is a God, a just, a powerful, and a merciful Creator, to our imagination; but let the good Christian take heed that he suffer not his fancy to give any visible shape to God's incomprehensible Being: Our minds are too apt to be extravagant in this Case, and to commit that Spiritual Idolatry, which the Heathens were outwardly guilty of: This infinite Spirit is to be represented inwardly to Souls, without any such contemptible appearance, unto which our imagination, instructed by our Senses, is wont to confine him. His incomprehensible Being must not be disgraced by our weak and shallow apprehensions. Therefore in all our Addresses to him, our busie imagination ought to be entertain'd with the Thoughts of the things we want, and desire from God, and our Minds stopt with the notion of his Immensity, and our belief ought to make us as sensible of his Presence, as if he were visible before our Eyes; this will banish all careless, idle, and wandering thoughts and negligence, and quicken us in the performance of this important Duty. The sense of God's presence will cause

cauſe us to ſummon all our abilities, and rid us of all thoſe things that might be an impediment to our Prayers. And for want of it, Men are commonly ſloathful and careleſs in their Addreſſes to God's Divine Majeſty.

But there is another Duty that our Faith muſt perform in Prayer; that is, it muſt keep the Soul in an expectation of the grant of our requeſts, and aſſure us, that God is both willing and able to fulfil our deſires in his due time; that he hath Goodneſs and Power enough in ſtore to reward us, and ſatisfie all our Wiſhes; nay, that he will give us the good things that we petition for, if they be convenient for us, and likely to be inſtrumental in the promotion of his Glory on Earth. For that purpoſe Chriſt hath encouraged us with this promiſe, *Math* 21. 22. *All things whatſoever ye ſhall ask in Prayer, believing, ye ſhall receive.* And elſewhere, he calls upon the ſloathful to *ask*, and aſſures them, *Math.* 7. 7. that they *ſhall have*; *ſeek, and ye ſhall find*; *knock, and it ſhall be opened unto you.* And immediately before his Crucifixion, he reproved his Diſciples for their backwardneſs in Prayer, *John* 16. 24. *Hitherto have ye asked nothing in my Name, ask, and ye ſhall receive, that your Joy may be full.* By theſe and ſuch like Promiſes, Chriſt offers

fers us God's assistances and mercies, and desires us to send up our Prayers to him with a lively Faith, and a strong perswasion, that he will grant us our requests, or so much of them as is needful for us. This Faith, or Perswasion must not be grounded upon such a deceitful Foundation, as our Vertues, good Qualities and Excellency; Men are too apt to flatter themselves with such proud mistakes, and to look upon their persons, as deserving the favours that they petition for; and that in consideration of their own Piety and Holiness, God will infallibly hear their Prayers: Though our innocency may be a means to draw the Blessings of Heaven upon our Heads; it becomes not our Christian Humility to rely upon our Merits, and claim God's mercies as due for our Services: If God is a Debtor to us, it is in regard of his Promises, and not of our deservings, which cannot be in any wise proportionable to his Blessings. God may reward our Piety with the good things of this Life, and with a prosperous success in all our undertakings, according to our desires; he may vouchsafe his mercies to his faithful Servants, as well as keep them from the smart and fury of his judgments, and that because of their Virtues, and abstinence from the publick

Sins; but it becomes not the Humility of a Beggar, when he comes to the Throne of God's undeſerved Grace, either to expect or claim more gracious returns, becauſe of our former ſervices due to his Soveraignty over us: Beſides Men are commonly miſtaken, and we are apt to think too well of our ſelves; but tho' our Virtues ſhould be never ſo Heroick, and our lives never ſo exemplary, I would not adviſe any Petitioner to ſettle thereupon his Faith and Confidence of acceptance of, and ſucceſs to his Prayers; becauſe that perſwaſion claims God's Mercies as Debts, and deſerves as ſevere a repulſe as that boaſting Phariſee in the Goſpel, whoſe Prayer was but a provocation of God's diſpleaſure againſt him, whereas the Publican's Humility obtain'd a gracious forgiveneſs. Self-conceitedneſs in Prayer, is the worſt diſpoſition that we can bring, and diſcover in our Addreſſes to him, who knows the very bottom of our Souls; ſooner will the ſcandalous Sinner, who is ſenſible of having render'd himſelf unworthy of Heavens Mercies, receive the effects of the tenderneſs of his Fatherly Love, rather than an over-confident and a proud Saint, that is ready to upbraid God with his continual Services.

But

But as our confidence in Prayer must not proceed from an high Opinion that we have conceived of our selves, of our perfections or actions, so it should be setled upon the Merits and satisfaction of Christ our blessed Saviour, and our real Interest in him; our faith and assurance of God's acceptance, must eye his Promises and infallible Truth, and look upon the deservings of an alsufficient Redeemer, in whom, and by whom we are welcome to a bountiful God; it must trust upon Christ's intercession, that sanctifies our imperfect Prayers, and offers them up for us to our Heavenly Father. Let his Mediation procure us admittance, and his Excellency purchase unto us a favourable return; then only we may expect success, when our Petitions are recommended by the Merits of a Crucified Christ.

All such requests, as our Saviour promiseth, shall meet with acceptance, if we can be perswaded of an assured success, or if *we believe.* By which words he seems to encourage us to believe, *that whatsoever we ask the Father in his name, we shall obtain it.* Experience teacheth us, that this promise is not to be understood in as large a Sense as the words seem to intimate, without any exception or restriction; for many things we may ask of God,

which becomes not his Wiſdom and Fatherly care over us to grant; and our ignorance is ſuch, that we may petition for things with Confidence and Faith, which will be prejudicial to our ſelves, and God's glory on Earth. I cannot think that it is Chriſt's intent, to encourage us to offer up ſuch Prayers, with an aſſurance of obtaining our irregular and inconſiderate deſires; therefore for the better directions and comfort of a devout Chriſtian, let him know that he may ſafely be confident, and fully perſwaded, that all Prayers tending to the ſalvation of his Soul, for the obtaining of grace, forgiveneſs of his ſins, ſtrength againſt temptation, God will in his time grant him his Requeſt, if he be ſincere, and affectionate in his Prayer, according to our Saviour's Words, *Math.* 7. 11. *What Man is there of you, whom if his Son ask Bread, will he give him a Stone, or if he ask a Fiſh, will he give him a Serpent? If ye then being Evil, know how to give good gifts unto your Children, how much more ſhall your Father which is in Heaven, give good things to them that ask him?* And in the Goſpel according to St. *Luke*, *how much more ſhall your Heavenly Father give the Holy Spirit to them that ask him?* As God is as willing to beſtow ſuch divine Mercies, as Men to ask; they may be as certain

tain to obtain them, as God is free to grant: But for other things relating to our preſent and worldly Intereſt, we may ask with an aſſurance, that God if he ſees them fit for our good, will doubtleſs give them, but if otherwiſe, he will make us ſenſible of his Liberality in another way, for it is the manner of God's proceeding with his Children and Servants, to ſend ſuch returns to their Prayers, as are moſt for their advantage, not always anſwerable to their deſires. He keeps back the Bleſſings which he knows will be hurtful to them, or prejudicial to the publick good; and inſtead of them, he heaps upon them others which will prove more really for their benefit. Men foreſee not the danger of God's inferior Mercies, good things may become hurtful to us through the Devil's malice, the prevalency of Temptations, and our Corruption within. As many Diſeaſes are fed and increaſed by that Food which God hath appointed to ſtrengthen the Bodies of the healthful, ſo likewiſe many inclinations grow worſe, by thoſe very Bleſſings which are granted to ſome, as the rewards of their Piety: In things therefore that are not always turned to a good uſe, and that are neither for the benefit of Men, nor the Glory of God, I would not have a Petitioner gratifie his corrupt Humour

ſo much, as to be confident of the grant of his Requeſts; nor to flatter himſelf in a vain expectation of that which agrees not with the Wiſdom and Love of God for us. As therefore a devout Chriſtian muſt offer up ſuch Prayers, with this clauſe, (*If it be God's good Pleaſure*) let him not be too confident of obtaining his Petition in that very manner that he deſires it, and with that improper limitation of the over-ruling goodneſs of our God, unleſs he is moved by ſome extraordinary impulſe of his holy Spirit in his Soul, to aſſure him of the grant, and unleſs he can diſcover the events of the time to come, by ſome unuſual Revelation. Some pious Souls often receive an anſwer to their Prayers before they riſe up, and God is pleaſed to comfort their drooping Spirits with a ſpeedy and a gracious return. As *Hannah*, who petitioned God for a Son, 1 *Sam.* 1. 18. roſe up with a joyful Countenance, and a full aſſurance that God the Author of Life, would give her a Child. She had unburthened her ſelf of her ſorrows in Prayer, and her heart and Countenance were no more ſo ſad, becauſe ſhe had received ſome aſſurance of a favourable acceptance, of obtaining her Petition.

*Eighthly*, But there is one thing more that a devout Chriſtian muſt obſerve in Prayer

Prayer to God; that is, the Duty of Perſeverance; ſlack not, nor be diſcouraged for the firſt repulſe, or for a delay. God grants not his Mercies, always as ſoon as we begin to ask. His goodneſs is to be courted by our zealous endeavours, for he grants many times to our perſeverance, what he denys to our Prayers. The Woman of *Syrophenicia* met with a refuſal, and had not her patience overcome this Obſtacle, ſhe had never returned with the glad aſſurance of her Daughters recovery: If *Jacob* had not contended with the Angel, he had never been honoured with a Bleſſing: An holy and devout importunity, ſeldom or never departs empty from God's unwearied Bounty. He ſuffers for ſeveral cauſes beſt known to himſelf, his Servants to live a while in expectation of thoſe Bleſſings which he intends at laſt to beſtow upon them, that his Mercies might obtain with them a right eſteem, and be more highly valued: That their Faith, patience, confidence in him, and all their Graces might be exerciſed and tryed the more, and that their ability for Prayer might be increaſed, by a conſtanter exerciſe, and all impediments of a Communion with our God may be removed; for that purpoſe it is to be obſerved, that his Providence caſts us into the want of

many enjoyments, that when we ſeek them from God by Prayer, both the endeavour to obtain them, and the receiving of them, might turn to the everlaſting advantage of our Souls and Bodies. Let not therefore the devout Chriſtian be diſcouraged, if God anſwers not his Requeſt as ſoon as he expects or deſires; for, beſides that it is a bold and indiſcreet Act, for us ignorant Creatures to limit the Wiſdom of our Creator's liberality, and to preſcribe to him the time and place, of opening his bountiful hand unto us; it is an act of Cruelty to our ſelves, and of impiety towards God, to be ſo impatient for the enjoying of thoſe things, which may, and doubtleſs will prove as prejudicial to us, as injurious to his honour. Take heed of murmuring for the want of Earthly conveniencies. It was the great ruin of the *Iſraelites* newly eſcaped out of *Pharaoh*'s Bondage, and drew ſeveral Plagues upon their heads. As perſeverance, aſſiſted by the vertues of patience and Faith, is a bleſſed means to obtain and ſanctifie God's Mercies, both Spiritual and Temporal, ſo there is nothing that turns them ſooner into Curſes than impatiency, deſpair, and inſolent Complaints againſt God's Love or Power. Lift up always, O Chriſtian! thine Eyes and thine hands in expectation of God's time, as well as of God's Bleſſings.

Be

Be not weary to wait for the expreſſions of his Bounty, who is never weary to do thee good; he is not ſo unmindful as thou thinkeſt him to be; his delays or refuſals are more for thine advantage, than the enjoyments of thoſe mercies would be, which thou deſireſt with ſo much diſreſpect and impatience. As the knowledge of his power and goodneſs requires our confidence and reliance upon him; his infinite Wiſdom demands from us, a reſignation of our ſelves and intereſts to his diſpoſal, without diſtaſte or inſolent complaints of our proud nature, which grace teacheth us to check. The firſt ought to encourage our perſeverance in Prayer, as the conſideration of the laſt Attribute of God, ſhould teach us to quiet the irreverent diſſatisfactions of our diſcontented minds.

One thing more I would have a devout Chriſtian obſerve, in publick and private Prayers to God's divine Majeſty, to offer them with the humility of the Body, as well as the devotion of the Mind. I have obſerved that our Nation chiefly, and every Congregation is full of irreverent and diſreſpectful Clowns, when we make our Addreſſes to God, either in Prayer, or praiſing of his holy Name. They obſerve not that decency and reſpect, which is due to the Excellency of

our heavenly Father in his Worſhip, but appear moſt ſcandalous and prophane in the Eyes of Men, whatever may be their inward diſpoſition, which I conceive is to be gathered from the outward geſture of their Bodies. They come into God's preſence in ſuch a familiar manner, as if there were no difference between them and their great Creator, as if their Bodies were not as much obliged to worſhip him as their Souls, as if their outward behaviour were not to be concerned in their Devotions to God; and at the times of Prayer, they ſhew forth ſo much contempt of God, and of the Religion they profeſs, that none would take them to be Chriſtians, that underſtands not their Names, and knows not their Perſons; and further, I have obſerved that ſome of the more religious ſort, both in private and in publick, when they addreſs themſelves to God, omit ſometimes out of a prophane and irreligious Cuſtom, the outward humility which the Body is obliged to render to its Creator and Benefactor in his Worſhip.

For the redreſs of this open Prophaneneſs, and for the prevention of the diſhonour that may reflect from hence upon God and our Religion, in the Eyes of the World: Let me intreat every devout Soul, never to offer to ſpeak to God

in

in Prayer, without obſerving and expreſſing that humility with his Body, which God's incomprehenſible Majeſty, and our vile condition requires indiſpenſibly from us all; from the higheſt to the loweſt: Reaſon as well as Holy Scripture enjoyns this obſervance; for if the whole man is bound to render Hommage to God, as he ſeems to intimate by thoſe Sacrifices under the Law, which were to be offered intire, without any diminution; it concerns us to expreſs the inward qualification and diſpoſition of the Soul, with the outward action of the Body, and make the World ſenſible of the ſincerity and piety of our intentions; juſtice and equity require this from us; for ſeeing we have received our Bodies as well as our Souls from the Almighty hand of God, it is but juſt that they ſhould acknowledge his Soveraignty by ſome ſignificant poſture, when the Soul appears before him to do him reverence, or to crave his merciful aſſiſtance: It is but juſt, that this outward part of our ſelves as well as the inward, ſhould make ſome returns for all the divine favours that relate immediately to its ſubſiſtance; it is but juſt that this Body of ours, which is one day to be glorified in God's heavenly Sanctuary, ſhould now glorifie God by the humbleſt and moſt devout poſtures and actions.

I confeſs 'tis the uſual manner of Superſtition to enjoin the cringings of the Body, more than the devout qualification of the Soul; but I am ſure that it is a clowniſh and unmannerly Religion indeed, that ſuffers Men to approach in holy Duties to God, without expreſſing any reverence with the Body. If you pleaſe to enquire into the behaviour of the holy Men of the Old and New Teſtament, you ſhall never find them praying in an irreverent poſture, neither ſitting nor leaning. Old *Abraham worſhipped before God*, Gen. 22. 5. This worſhipping is an outward action of the Body, as well as the inward of the Mind; as may appear by *Gen.* 24. 52. where *Abraham*'s Servant is ſaid to have *worſhipped the Lord, bowing himſelf to the ground*, when God had proſpered his journey. When the *Iſraelites* heard *Moſes*'s Meſſage to them, and God's purpoſe to redeem them out of *Egypt*, *they bowed their Heads and Worſhipped*, *Exod.* 4. 31. King *Hezekiah* bowed himſelf before God in his publick Addreſſes, 2 *Chron.* 29. 29. St. *Paul* likewiſe was upon his knees in prayer with the Elders of the Church of *Epheſus*, *Acts.* 20. 36. And Chriſt our Saviour, whoſe Example ſhould prevail upon our negligence, was never ſeen in Prayer to God the Father, but either proſtrate, or kneeling upon the ground. This Humility

lity of the Body is ſo eſſential a part of the publick worſhip of God, that its obſervance alone, hath cauſed the Holy Scriptures to give the Name of Worſhippers of God, to the Vileſt of Men, who were never acquainted with the internal and hearty Worſhip, as may be obſerved by what is recorded of *Saul* and of others, 1 *Sam.* 15. 31. And it is ſaid of the *Iſraelites*, 2 *Chron.* 29. 29. *And when they had made an end of Offering, the King and all that were preſent with him, bowed themſelves and worſhipped.* And in the next Verſe, *Moreover Hezekiah the King, and the Princes, commanded the Levites to ſing praiſe unto the Lord with the words of David, and of Aſaph the Seer, and they ſang Praiſes with gladneſs, and they bowed their Heads and worſhipped.* Likewiſe in the 8th. of *Nehemiah* and the ſixth Verſe. It is ſaid, that *Ezra bleſſed the Lord the great God, and all the People anſwered* Amen, Amen, *with lifting up their Hands; and they bowed their Heads and worſhipped the Lord with their Faces to the ground.* The publick Worſhip of our God, was never yet performed by any Primitive Church, without the outward humility of the Body, and the outward expreſſions of reſpect, as well as with the inward devotion of the mind; Reaſon and Religion require it, and the conſtant practice of the

the People of God in all Ages, both in the Jewiſh, and the Chriſtian Church, is an undeniable Evidence to prove the neceſſity of it. What means therefore the negligence, the prophaneneſs, the irreverence and unmannerly behaviour of ſome that are ſtiled Chriſtians? Is not the practice of *Naaman* the *Syrian*, who could bow himſelf in the Houſe of *Rimmon* his falſe God, a reproach to us? Doth not the humility and the reſpect which the Heathens conſtantly pay to their Divinities, upbraid the Clowniſhneſs of ſome of our Country-men? There are three Poſtures of Humility very decent in Prayer, and other parts of God's Worſhip, *Standing*, *Kneeling*, or *Proſtration to the ground*. When ever therefore we appear before God, either to pray to him, or to praiſe his holy Name, our Body muſt be in one of theſe poſtures, unleſs any natural or accidental weakneſs or impediment may juſtly deſerve a diſpenſation: Likewiſe the lifting up of the Hands and Eyes unto Heaven, are expreſſions of Devotion, as ancient as the firſt People of God. Think not that the honour of your Blood, the excellency of your Perſons, or your eminent promotions, ought to excuſe you from this outward humility of the Body. God requires it at your hands in the 99*th*. *Pſalm* and the fifth Verſe. *Exalt ye the Lord*

*Lord our God, and worſhip at his footſtool.* And the Royal Prophet calls upon all devout Souls in the 95*th Pſalm. ver.* 6. *O come let us worſhip, and bow down, let us kneel before the Lord our maker.* In the next words, this Religious Prince labours to ſtir you up to this Humility, to this part of Piety, by reaſons drawn from God's Soveraignty, his Power and Right over us, *For he is the Lord our God, and we are the People of his Paſture, and the ſheep of his hand.* Hath thy *God* any Intereſt in thee, O Chriſtian? Haſt thou any reſpect for his Holy Name? Doſt thou look upon him as thy Creator, Protector, and Benefactor? Hath he received thee into his Church, and to the hopes of eternal Rewards? Is this Body of thine to be admitted into his heavenly Sanctuary, in all the Company of his Holy Angels, to worſhip and bow before him? Then prepare thy ſelf for this future and happy Employment. Expreſs thy thanks for all his innumerable benefits, by thy Reverence and Devotion to him as thy *God*, with the outward Humility of the Body, in all thy Addreſſes to his glorious Majeſty, whether it be in publick or in private; but chiefly in the publick Prayers of the Church. There not only the Honour of our God, the Credit of our Profeſſion, the intereſt of our Brethren, whoſe

whoſe Devotions are apt to grow cold by the ſight and ſenſe of our negligence; but your own Intereſt alſo as well as your Duty, calls you to this outward reſpect, for an unmannerly behaviour deſerves the Curſes, contrary to thoſe Bleſſings which we are there to beg of God: However, you can never expect in reaſon to be benefited by the Churches Prayers, if you will not vouchſafe ſo much as to be outwardly concerned. O Chriſtians! let not any popular miſtakes, nor any Schiſmatical prejudices rob you of the advantages which you might hope to obtain from God, by a devout, humble and affectionate attendance, at the offering up of the Excellent Prayers of our Church, for your good and happineſs. But if all theſe Reaſons cannot prevail upon ſome ſtiff, necked, and invincible Souls, ſo far as to cauſe them to be dutiful and humble in God's preſence at the hour of Prayer, let them conſider that in our civil Converſation, the want or the omiſſion of a due reſpect is a diſgrace to the Perſon that ſhould render it, for it cauſeth Men to be branded with the odious Names of *Clowns, Ill-bread, Brutiſh and uncivil People.* Now they are the worſt of Clowns, that are ſo in Religion, that know not, or will not render the Hommage that is due from their Bodies to their God: If therefore

therefore the reſpect that we have for him, is not able to oblige us to a Civil Behaviour, and decent Poſtures and Geſtures in Prayer; let the ſhame of Men, if we be not inſenſible to that likewiſe, cauſe us to behave our ſelves with decency, with reſpect in *God*'s preſence, as becomes Men of Reaſon, and Chriſtians of good breeding and extraction, and not as Brute Beaſts that have neither manners nor underſtanding. But of all Men, none are more engaged than ſuch as Officiate publickly, and are the Mouths of their People, to offer up their Prayers with all the decency, humility, and outward Devotion, which might ſerve to excite the Auditors to a due reſpect; for as their Perſons are eyed by the whole Congregation, their Example is not without followers. It hath a great influence upon all that are preſent, either to encourage or diſcourage them in their publick Worſhip: Therefore in their diſreſpectful offering up of the Prayers of the Church, they are not only ſcandalous in their own Perſons, and guilty of diſhonouring *God*, diſgracing their Religion, profaning the publick Worſhip, but they are likewiſe guilty of all the contempt, negligence and unmannerly behaviour of their Attendants, if it happens through their ſhameful and irreverent Praying.

Let

Let therefore my Brethren of the Clergy ſeriouſly conſider the apparent danger they are in, by an omiſſion of this Duty: I am perſwaded that our Nation alone had never fall'n into that extravagant humour, to loath the Godly Forms of Prayer, which all good Men, both at home and abroad highly eſteem, were it not for their diſreſpectful handling, and reading of them, whoſe Duty it is to recommend and grace them by their practices. Good things when they are delivered by a ſlovenly hand, are uſually rejected; and it is the weakneſs of the Common people, to value things not according to their true intrinſick worth, but according as they appear outwardly to their Senſes: A Prayer that ſhines with the gay cloaths of Wit and invention, and a good delivery, ſhall meet with acceptance, and draw many ſighs, and groans from an ignorant Soul, tho' otherwiſe never ſo full of imperfections, when many will ſcarce afford an hearing to the ſolid and divine Prayers of the Church. How many in our late Days, have delighted to liſten to the unadviſed and blaſphemous Prayers of the Sons of Tumult and Diviſion? How many have ſpent their Days under the Pulpits of thoſe bloody Saints, without any diſcovery of wearineſs, whereas they now Complain of tediouſneſs, when in our

our ordinary Devotions we employ a few minutes to implore *God*'s divine Mercies, according to the moſt approved and religious manner? How comes it to paſs that the extemporary productions of many idle and wicked Fancies, have been far more eſteemed amongſt many of us, than thoſe wiſe and excellent Prayers, compoſed in the beginning of our Reformation, by ſuch as have ſealed the Proteſtant and Chriſtian Truths, with their Blood? Thoſe Prayers, I ſay, which are fitted to all Capacities, recommended to us by the Piety and Practice of the Antient, Catholick, and Othodox Church, and which are not to be mended by any humane endeavours. This queſtion gives me an occaſion to ſpeak to thee my Chriſtian Reader, of ſome few particulars concerning Prayer, which the preſent diſſentions amongſt us render very ſeaſonable.

*Firſt*, I ſhall ſpeak in vindication of publick Forms of Prayer, againſt the new Modes of Praying *ex tempore*.

*Secondly*, I ſhall enquire into the true Cauſes of our unreaſonable diſtaſtes at the publick Forms, injoyned by authority in our Church of *England*.

*Thirdly*, I ſhall offer to thee my Chriſtian Brother ſome directions, how thou ſhalt uſe this Liturgy, with Comfort to thy Soul.

*Fourthly*,

*Fourthly*, I ſhall examine what praying by the Spirit is in the ſenſe of St. *Paul*, and of the Holy Fathers.

Amongſt the ancient Hereticks, I find none ſo bold as to attempt the total ſubverſion of God's Divine Worſhip, or to bring in any other mode, but that which was generally embraced in the places where they lived: They ventured to oppoſe ſome certain Articles of our Chriſtian Belief, or to introduce vitious and irregular practices in the Church. They made it their buſineſs to corrupt either the judgments or the manners of Chriſt's Diſciples, and by that means, to render them more unfit for God's great deſign in our Redemption; but they never offered to overthrow the whole Service of God, or to thwart the common practices recommended to them, by the well-adviſed Piety of their Predeceſſors. This ſtrange attempt was reſerved for theſe laſt and worſt Ages of the World; and this kind of impiety which could never find entertainment amongſt the Primitive Enemies of God, and of his Truth, hath been greedily embraced by ſome in theſe latter days, under the uſual deceiving pretence of purity and Religion, as if they alone were to be eſteemed Religious, who ſlander, condemn, blaſpheme, and contradict the religious Practices of the reſt of Chriſtians,

as

as if irregularity, and an affected ſigularity, were the beſt means to render them acceptable to God in his Worſhip. For that purpoſe we have ſeen them, to our great grief, caſt out of the Church, all the godly Forms of Prayer, which the Wiſdom and Piety of former Ages have recommended to us; and becauſe they could not ſpie in them any ſufficient cauſe to condemn and reject them, we have ſeen theſe over zealous brethren, generally exclaim againſt all Forms, as unlawful, irreligious, and Popiſh, leaving every one to the irregular dictates of their Paſſion, and preſumptuous minds. A miſtake of a moſt dangerous conſequence, that oppoſeth the practice of Chriſt, and of the true Church of God in all Ages, ſince the beginning of the World; for if you pleaſe to examin Holy Scriptures, concerning Forms of Prayer, and praiſing of God, eſpecially in the publick worſhip, you ſhall not find a Church, nor Congregation profeſſing the Truth, without Set Forms. In the firſt Ages of Mankind, it is ſaid when *Enos Seth*'s Son was born, and that Men began to increaſe, they *began alſo to call upon the Name of the Lord*; *Gen.* 4. 26. which words are not ſimply to be underſtood, of their addreſſing themſelves to God's Divine Majeſty, as if before that time, neither *Adam* nor *Eve* had ever minded

minded to call upon him, nor none of their Children; for both *Cain* and *Abel* had been taught to worſhip God with the Fruits of their labour, and the increaſe of their Subſtance; which could not be done without calling upon God for a continuance of his Bleſſings; beſides, it is very unlikely that *Adam*, a Man created in an Eſtate of Holineſs, who could not be inſenſible of our dependency upon, and want of God's daily mercies, who had ſeen his wonderful Power in the Creaton of the World, ſhould forget to teach his Children to call upon God's Holy Name. But theſe words are to be underſtood, of their calling upon the Holy Name of God in a publick Society, and with ſet and preſcribed Forms, and in a manner anſwerable to their condition. It is to be underſtood of ſolemnizing the publick Service and Worſhip of God, with Prayers, Praiſes, and Sacrifices, for the obtaining of God's Bleſſings, and the acknowledgments of his favours and protection, according to a certain manner appointed by the Religious Perſons of thoſe days; therefore in the Original, the word employed to ſignifie in this paſſage, calling upon God, is לִקְרֹא derived from the root קָרָה to meet together, and aſſemble, or from the root קָרָא publickly to read and declare, or cry out; becauſe

becauſe that this calling upon the Name of the Lord, of theſe firſt Men of the ancient World, was performed in their publick meetings, wherein there was a Service and ordinary Worſhip, appointed and obſerved by the diſtinct reading of Prayers and Praiſes; which infer ſufficiently, that they had publick places appointed, perſons in whom the care of Religion was entruſted, and a common manner preſcribed to them in writing, which they were to read in the audience of the People. Further, it may be worthy of our Obſervation, that the Prophet *David* when he ſpeaks of calling upon the Name of the Lord, in many of his Pſalms, he uſeth the ſame ſignificant word אקרא as in that moſt remarkable Verſe of the 116 *Pſalm* and the 13 Verſe, where he ſpeaks of that Cup of Salvation, which was uſually taken by the *Jews* in the publick Sacrifices, a Type of our Chriſtian *Euchariſt*, *I will take the Cup of Salvation, and call upon the Name of the Lord.* This calling, ſignifies meeting together in the publick Worſhip of God, and offering to him, reading thoſe Forms of Prayers appointed by the Church: For it is the cuſtom of God's Holy Spirit, in relating the paſſages of former times, to allude by the expreſſion, to the manner and circumſtances of thoſe Actions that are mentioned.

tioned. Thus *David*, in the 79*th. Pſalm* Verſe 6. deſires God to ſend down his *Judgments, and pour out his Wrath upon the Heathen that have not known him, and upon the Kingdoms that have not called upon his Name*; he makes uſe of the ſame word, קראו derived from the ſame root; as if he ſhould ſay, ſend down thy Judgments upon the Kingdoms which call not upon thee in publick Meetings; and where there is no ſet nor appointed Worſhip, for the Inhabitants to uſe in glorifying thy Name. And in many other *Pſalms*, *David* uſeth the ſame Expreſſion, which imports a publick Aſſembly, and the reading of the Praiſes and Prayers in his Divine Worſhip, when he was wont to call upon God. This Obſervation is confirmed by the conſtant Practice of all the Heathens, in the Worſhip of their Gods. Both the *Greeks* and the *Romans* had their conſtant Forms of Prayers and Praiſes, which yet are extant in the Writings of their Poets. It ſeems that they had received this judicious and pious Cuſtom from the firſt Men of the World. And what God's People were accuſtomed to do to the Honour of the true God; theſe Heathens did commonly practice the ſame in the ſervice of their falſe Gods, as may be obſerved by their Hymns, and other Ceremonies in their Worſhip.

But

But this religious use of set Forms was in the Jewish Church, by the appointment of *Moses*, and of the succeeding Prophets, as may be easily proved by the song of Triumph composed by *Moses* and *Miriam*, *Exod.* 15. after *Pharaoh*'s overthrow in the Red-Sea; by the words and Ceremonies to be used in the eating of the Paschal Lamb; by the other Institutions and passages of the Ceremonial Law; and chiefly by the Psalms of *David*, which *Hezekiah* restored in the publick Worship of God; for it is said, 2 *Chron.* 29. 25. That *he set the Levites in the House of the Lord, with Cymbals, with Psalteries, and with Harps, according to the Commandment of David, and of Gad the King's Seer, and Nathan the Prophet.* Observe what is added in the next words, *For so was the Commandment of the Lord by his Prophets.* It seems in the Jewish Church, the observing of a prescribed Form, was no Human institution, but proceeded from God's Holy Spirit. And in the 30 verse it is said, *that Hezekiah the King, and the Princes, commanded the Levites to sing Praises unto the Lord, with the words of David, and of Asaph the Seer.* It was for that good purpose that *David* compos'd all his Divine Psalms, that they might be of a constant use in the praising of, and the

*The 9th Psalm is a Prayer of* Moses.

praying unto our great God. And after the *Jews* return from *Babylon*, *Nehemiah* commands the same use to be observed, *Nehem.* 2. 45. 46. And as it was not lawful to change these Forms, so likewise it may not be lawful for any, but such only as were inspired of God, or were to take care of Religion, to introduce in God's Divine Service, any new Forms, as may be easily proved. But this use of Set Forms of Prayers and praising of God, is not Jewish, it is grounded upon such solid and moral Reasons, that have recommended it to the Christian Church. St. *John* the Baptist, in imitation of the *Pharisees*, gives a Set Form of Prayer to his Disciples. And Christ our Saviour, to comply with the desires of his Followers, teaches them a Set Form, opposite to the long and tedious Forms used by the Scribes and Pharisees, *Luke* 11. 1, 2. And not only in this particular, but also in the receiving of the *Paschal Lamb*, Christ shews himself to be no Enemy of Forms, and Humane Institutions, when they tend to a Godly purpose, as may appear by the singing of the Hymn after the Celebration, and by the posture of leaning. And St. *Paul* likewise, in imitation of his great Master, commands *Timothy*, 1. *Tim.* 2. 1, 2, 3. *That*

*Man. de Missa. Lib.* 1. *cap.* 5.

*Suppli-*

*Supplications, Prayers, Interceſſions, and giving of thanks, be made for all men.* That is, that he ſhould appoint in the Churches of his Dioceſs, ſuch Set Forms of Prayer, as might be offered up to God, *For Kings, and for all that are in authority, that we may lead a quiet and a peaceable Life in all Godlineſs and Honeſty, for this is good and acceptable in the ſight of God our Saviour.* That this was the intent of St. *Paul*, may appear by the practice of the Chriſtian Churches in the next Age to the Apoſtles; for in the Ancienteſt Fathers, we read of the Set Forms of Prayer, commonly uſed in God's Publick Worſhip. And we have yet extant ſome of thoſe Primitive Liturgies of the People of *God*, differing in many things; for the Wiſdom of *God*'s Holy Spirit hath left the Compoſure of theſe Prayers, to the Rulers of the diſtinct Churches, that they ſhould appoint ſuch Forms as were moſt agreeable with the Tempers and Manners of their People, ſuch as will encourage Devotion and Piety, and ſerve beſt for the Promotion of *God*'s Glory.

*See Conc. Laodicea, can. 19. 8. Miletan. Con. can. 2.*

Likewiſe in theſe later Days, ſince the beginning of the Reformation, all the Churches of our Brethren beyond the Seas, have their Set Forms of Prayer,

from which it is not lawful to vary, and which are appointed by the authority of their Rulers. Never any attempted the changing of them, their People never mutined againſt them, or againſt Forms in general. Never any perſon was allowed in publick, to prefer his own Fancies to theſe Prayers commanded to be uſed in the Church: But in the Churches of every Nation, there is a conſtant and an univerſal Uniformity in the Publick Worſhip of our God. And this good Order is Religiouſly kept without any fear of Superſtition. This Univerſal Practice of all Ages, Churches, and Nations, that have inſtituted, and conſtantly uſed Set Forms of Prayer in *God*'s Publick Worſhip, is ſufficient to juſtifie the Religious Orders of our Church, from all ſcandalous aſperſions of our miſtaken Brethren.

But Reaſon and Religion, and the general good of Chriſtian Societies, recommended this Practice and Uſe to us as well as to them: I ſuppoſe no perſon can deny, but ſet Forms are abſolutely neceſſary for the information, inſtruction, and benefit of the more ignorant and younger ſort, who muſt be taught how to ask their Conveniencies from *God*'s Bounty, and in what Name to make their Addreſſes to his Divine Majeſty, for without

out this information from Men, we find them not in a Capacity to pray and ſpeak to God, as they ſhould, unleſs they be inſpired from above, which is not uſual: To remedy their ignorance and weakneſs, the Church of *England* commands conſtantly the uſe of Set Forms of Prayer in publick; that by a frequent repetition, we might imprint them in the memories of Perſons not able to read, and that otherwiſe have no means to learn them. Therefore generally to diſcourage or condemn the uſe of Set Forms of Prayer, is to deprive a great part of Chriſtianity, from the comfort and advantage of praying to God; and it is to diſcover an Enmity againſt Religion, which no good Diſciple of Chriſt can poſſibly harbour. I could here ſhew many horrid inconveniencies that would happen amongſt us, had we no Set Forms of Prayer, but for brevity ſake, I omit the mention of them, for I conceive it is not ſo much at Set Forms of Prayer, that our Zealots quarrel, as it is at their publick uſe in *God*'s Divine Worſhip, and the excluſion of all others of their own, or other Mens Fabrick, at ſuch ſolemn times and occaſions: But let Mens abilities and gifts of Prayer be never ſo ſignal and extrordinary, I dare affirm, and can eaſily prove by Scripture and Reaſon, that

they are not to be allowed to cauſe their own Inventions to juſtle out the uſual Service of the Church. That Forms of Prayer are to be preferred, whether they be declared *memoriter*, or read in a Book, to all the moſt excellent extemporary ſpeeches or Prayers; and that conſtant and ſetled Forms, in a well governed Church, are agreeable with the Word of God, and the common good. Were there no other reaſon to recommend them, but that decency which St. *Paul* deſires to be obſerved in Chriſt's Church, in all its publick Practices and Divine Worſhip; it would be ſufficient to make us embrace an Uniformity both in manner, as well as matter; for how ridiculous would a Nation appear to all unbyaſſed Souls, if there were no order; if every Congregation ſhould be differing in their actions; if one Miniſter ſhould read when the other ſings; if one ſhould ſpend the Sabbath in ſpeaking, and another in praying; or if one ſhould pray for one thing, another for the contrary; or if the prayers were diſcrepant; if one Miniſter ſhould pray in one manner; others follow the dictates of a Rubrick of another make; what a wide Gate would this deformity open to all kind of Errors, Hereſies and Blaſphemies? And how ridiculous ſhould we appear to all Foreign Churches? We

have

have already experienced sufficiently the danger of this general liberty allowed to all Men, to pray what they list in the Ears of the People. For, not to mention the Extravagancies that some have been guilty of; the Whimsies and Blasphemies that they have bolted forth; the Devil hath made use of this Engine to overthrow the Faith of many silly Souls, by insinuating the most dangerous and damnable Errors with the gift of praying *extempore*. In the late unnatural Rebellion, Men took occasion in their extemporary Prayers, to vent, not only the most pernicious mistakes, but also disobedience to the Civil Magistrate; and from the Pulpit have poisoned many, to our sorrow, with most horrid and Anti-Christian Principles, which to this day no Reason nor Remedy can cure.

But if no such danger were to be feared from extemporary praying, if all Men so employed had the Integrity to intend it only to God's Glory, and the publick quiet; yet such Prayers cannot have that mature consideration, nor those judicious expressions as a well Meditated Prayer, judiciously composed and Examined. And doth it become the respect we owe to so wise a God, to be so bold as to present unto him any thing that comes first upon the Lips, the hasty productions of our unadvised Fancies, or the irregu-

lar expreſſions of our minds, without conſidering before, whether the things we petition for, and the manner of asking be acceptable to him, and agreeable with his revealed Will and Word? And in regard we are ſo apt to miſtake, and are ſo full of infirmities; does it not become our Chriſtian diſcretion, to weigh, and ſeriouſly to examine, what we are to ſay to ſo Wiſe and Divine a Majeſty? that our weakneſſes might not hinder the effects of our Prayers, eſpecially in a publick Congregation, where our miſtakes may have many ill conſequences, where not only God and our ſelves are concerned, but alſo many of divers tempers, Capacities and Eſtates, whoſe Indigencies we repreſent to a merciful God? Now if Forms of Prayer are to be therefore uſed, let any Man of Reaſon judge impartially, which are the moſt proper, our own or the Churches? the fond productions of our private Imaginations, or the judicious Prayers compoſed by the grave Rulers of our Chriſtian Congregations? I doubt not but ſeveral have had, and yet have an extraordinary Gift in Praying, to move and ſtir up the Affections of their Hearers. This Gift therefore which proceeds from the Holy Ghoſt, for the benefit of the Church, requires that we ſhould ſuffer it to perform

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that good which is thereby intended. This may be done on certain occaſions and times, and immediately before the Sermon. And I ſuppoſe that no moderate Chriſtian will then prohibit ſuch gifted perſons, to employ that ability which they have received from God for the advantage of the publick; if they make uſe of it diſcreetly, judiciouſly, and ſoberly, without affectation or vain glory, or oſtentation. But there is no allowance therefore to be given to the pride and vanity of others, to prefer the fond compoſures of their indiſcreet Fancies to the pious and regular Prayers of the Church. And it may be juſtly feared in ſuch Caſes, that voluntary and new Prayers expreſſed with vehemency, may cauſe ignorant and fooliſh Men, who are quickly weary with the ordinary Devotions, to diſeſteem, ſlight and neglect them, and to be continually craving thoſe extemporary Ejaculations of gifted Men, and that from perſons inſufficient; who may be thereby tempted to gratifie the others humour to their own and the publick hurt. However the gift of praying is not hindred by our publick Forms, from performing the benefit which is thereby intended; but fooliſh Men are thereby reſtrained from thoſe miſchiefs which they might bring upon themſelves and others,

by ſo great a Liberty as they have had during our Anarchy.

Moreover as it ſhould be the intent of all Humane Conſtitutions in every Society, to aim directly at the general good of all, and ſpecially in the Church, to aim at the Benefit and Comfort of the weakeſt and dulleſt. capacities, as well as of the quickeſt apprehenſions; ſuch publick Prayers ought to be received, which ſute with the meaneſt abilities. Now I dare affirm, that theſe extemporary Prayers are not of that nature. They may be ſo happy to pleaſe the Corrupt Humour of the Hearer with the novelty of the invention, with the vehemency of the expreſſion, with the pleaſantneſs of the affected Tone; but they are not ſo fit to be publickly offered up to God, as the known, approved and ordinary Prayers of the Church, and are not able to prevail ſo much upon our affections, were we but inwardly moved with a right zeal for God's Glory: Neither can we ſo readily ſay *Amen* to ſuch ſudden Prayers, proceeding from theſe gifted Men, as to thoſe with which we are perfectly well acquainted, and which we know to be agreeable with God's will; for in ſuch caſes we have need at every expreſſion to make a judicious reflection whether what is ſaid is true or falſe, right or wrong, before

before we can heartily subscribe to such Prayers; whereas there is no such need in the Publick Prayers of the Church, which we understand before: There we have nothing else to do, but to stir up the affections of our Souls, that we may join unanimously together, and offer them up to God. Therefore the gift of extemporary praying, is not of such use, and carries not with it that real Benefit which some lightly imagine; I am certain that persons of a weak and slow apprehension, are not so able and apt to receive benefit from them as from the known Prayers of the Church. The unusual expressions of other new Prayers, may be better able to move their Fancy, but they are not so able to stir up the affections of such as bring an unprejudiced mind, and that look more upon the things, than the manner of expressing; for other dainty Ears, and of a quicker apprehension, it may be that a new and eloquent Prayer may be more acceptable and more beneficial than to the duller sort; but it requires from them a greater Labour and an extraordinary Motion and Activity of the Soul, as well as an extraordinary ability to joyn in such Prayers. And for the persons that utter them, if they be *extempore*, without any premeditation, and of a long continuance, I dare affirm, that they are full of

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imperfections and confusion in the composure, and that the persons that speak them, are far from the disposition needful in Prayer. Whilst their Hands and their Eyes are lifted up, their Souls and its Faculties are employed in seeking for fit words to declare the conceptions of the mind; and in the mean time it thinks not of, and is not able, as it should, to call upon God, and concern its inclinations in the Requests that are presented to him. For sudden Ejaculations and Emissions of the Soul and Mind to God, the same reason holds not, because there is not the same order, contrivance and agility of the Soul required. For these and other causes, Set Forms either before us in a Book, or recorded in our Memories, which may as suddenly supply us with the Words and matter, are the best methods of praying to God, chiefly in his Publick Worship.

But if we have any regard to God our merciful Creator, I think there is no person so simple as to imagine that the Eloquency of the Tongue, or unusual expressions, can have a greater influence upon him, than the Common Prayers of the Church. It is not the Tongue but the Heart that God Eyes in all our Services. The whisperings and private Complaints of the one are heard, when the loud

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Cries of the other are rejected. The Door of Mercy flies open at the beatings of a devout Heart, when it remains bolted at the furious assaults of the most eloquent Tongue. Therefore as it should be our chief regard in Prayer, to examine that which is most pleasing to God, not that which gratifies our own Humour: We should chuse those Prayers to offer up to him, wherein our Hearts may be as well concerned as our Tongues. In order thereunto, as the Set Forms of Prayer are the greatest helps that we can procure, both to the learned and the unlearned, to the wise and the ignorant, I see no reason wherefore Men should be deprived of them, and extemporary Prayers set up. Those Forms I mean, where things are spoken, and not only words; where the Conceptions are plainly expressed, and the Prayers fitted for the use of the weakest Capacities. They can never be too plain, nor too easie; and the Wise and the Learned ought not to think it a trouble to condescend in their Publick Worship, to requests worded in a manner answerable to the meanest abilities; for Christianity requires from them an Union with the weakest of their Brethren, who is in as great a likelihood of God's mercy, and obtaining God's Glory, as persons of the greatest Reach and Judgment.

I know, that it is the common uſe of our Diſſenting Brethren, to upbraid us in our Devotions, with too much Formality, in regard of our being ſo fond of Set Forms, with an excluſion of all new compoſed Prayers. I heartily wiſh that we our ſelves, the Clergy and the People, did not give cauſe for this aſperſion; but that it may not deceive the ignorant with its firſt plauſible appearance, let me tell them, that we are not guilty of Formality, nor to be condemned for it, becauſe that we uſe ſet and preſcribed Forms, but becauſe we uſe them not right, with that Devotion, Reſpect, Humility, and inward Affection, as becomes Chriſtians and Petitioners of the God of Heaven: Becauſe in our Publick Service, we repeat only the Words, and mind not the uttering them with the affections of the Soul; becauſe ſome make it only a trade to go to Prayer, others run them over as a Task, and too many mind the Form, but few mind the Subſtance of Prayer; that is, to expreſs and offer them up to God with thoſe inward qualifications and outward humility, that I have now recommended to the practice of our Chriſtian Brethren. This cauſeth me to paſs to the ſecond particular, that I have promiſed to examine. The cauſes of the Peoples Contempt of our Liturgy, and their neglect of the Forms

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of Prayer, enjoined in our Church of *England.*

I could name a great many Cauſes that we our ſelves give; but I ſhall reduce them all, for brevity ſake, to theſe ſix following.

*Firſt*, I muſt accuſe the Clergy, both high and low, great and ſmall, for having given the greateſt cauſe of the contempt of our Liturgy and Rubrick, by their indifferent Practices: By their over haſty reading of them, and by their omiſſion of that reſpect which they ſhould outwardly expreſs, and that devotion which is due to God; they give occaſion to many, to ſlight the very Prayers themſelves. As they are the Peoples mouths to God, they ſhould be the Peoples Examples and Patterns, to ſhew them how to beg God's Mercies, as well as to endeavour to obtain them for their relief. And the greater care they ſhould take to obſerve all the motions of reverence, becauſe their practice hath ſo great an influence upon the Congregation, and is of ſo great a conſequence, that they oblige Men to eſteem thoſe Prayers that are offered up to God. For this reaſon, a perſon that officiates in the audience of a Congregation, ſhould read over the Prayers, not as we peruſe a Story in a Book, but with his Hands and Eyes lifted up to Heaven, and upon his knees;

knees; he ought to pronounce the Prayers, as if he were speaking to God's Divine Majesty, visibly present, and to deliver them with the most apparent signs of sincerity, of reverence and earnestness imaginable: Endeavour to grace the godly Prayers of the Church, with thy graceful and comely delivery, with thy decent and respectful postures and gestures, and let the Eyes of the Assembly learn from thee, my reverend Brother, the manner how to pray, as well as the words and expressions of Prayer; O! let not the negligence and sloathfulness of so many be laid to thy charge, but strive to be zealously affected thy self, that this disposition may be communicated to thy hearers. I speak to you chiefly, whose office and happiness it is, to sing daily praises to God, in Cathedral Churches. Think not that you have sufficiently discharged your Duty, if you have observed your distances, your tunes, and pleased the Auditors with your melodious Voices: O! Remember, my Christian Brother, that thou must likewise please thy God with the harmony of the Soul, and tune as well his praises with the inward affections, as well as with the outward concerts of Musick. Take heed lest thy behaviour, or thy negligent discharge of thy Duty, give scandal to our dissenting Brethren,

Brethren, who are too apt to be offended at the leaſt ſign of weakneſs, which thou mayeſt diſcover at ſuch a time.

*Secondly*, Another cauſe of the contempt of our Liturgy, given by the Clergy, is the negligence of the Superior and wealthieſt Clergy, who ſeldom read the Prayers of the Church themſelves, unleſs it be ſome ſmall portion, but commonly employ their Deacons, or the meaneſt perſons of the Church, to offer up thoſe Prayers that are of the greateſt concernment to us, and the chiefeſt of the Rubrick. As if that Office were too mean for their Promotions and Dignity, whereas it is the moſt glorious Employment that we Men can pretend to: It makes us like our divine and great Saviour, who intercedes for us in the preſence of God, and offers up our Requeſts. Is there any that nameth himſelf a Chriſtian, that ſcorns to imitate the Author of our Salvation, and to offer up the Prayers of their Congregations to God? No perſon can be too worthy for ſo excellent an Employment; and becauſe the uſual method obſerved in Cathedrals, cannot well be changed; I could wiſh that the Superior Clergy, the Biſhop, the Dean, and the Canons, would ſometimes perform thoſe parts of Devotion, which they have totally appropriated to the meaneſt of their Foundation and Society; that thereby they might

might remove from the minds of Men, the diſeſteem of our Prayers, which they are apt to conceive and entertain thereby. For as in the Days of *Jeroboam*, Men took occaſion to contemn Religion it ſelf, when he had made the loweſt of his People, the Prieſts of his High Places, and the promoters of Religion; ſo likewiſe in our time, Men, eſpecially our Enemies, are more inclinable to deſpiſe our excellent Prayers, becauſe they are moſt employed to offer them up to God in the name of the People, who are in a mean ſtation in the Church, and have but ſorrowful abilities.

*Thirdly*, I muſt not forget another cauſe of the Peoples deſpiſing our Godly Prayers, which many Miniſters who are too highly conceited of their parts do give. 'Tis in mangling, cutting ſhort, and leaving out the Prayers of the Church, to make more room for the delivery of their own proud conceptions, either in Prayer or a Sermon, contrary to the Publick Injunctions of our Superiors; for by this action they declare openly their own diſreſpect of the Forms of Prayer, their unwillingneſs to uſe them, that they are thereunto meerly compelled, and their too high eſteem of their own inventions. And when the People ſee them haſten them over ſo ſpeedily, they are wont to be

be prejudiced with ſtrange conceits of theſe excellent Prayers, or at leaſt, not to eſteem nor uſe them as they ought. Therefore I would adviſe my Reverend Brethren, not to ſhorten the publick Prayers, but carefully, diligently, and conſtantly to obſerve the Rules commanded; and which they are the more engaged to obey, becauſe their diſobedience is apt to encourage and foment the Peoples diſregard of theſe Prayers, which they might uſe with ſo much advantage to their Souls, had they that affection for them which they really deſerve.

*Fourthly*, The publick behavior of many of the Nobility, Gentry, and perſons whoſe Examples are regarded, is another cauſe of the Peoples diſeſteem of our Liturgy. When Men of Learning, of Wealth, and of Honour, aſſiſt at the Devotions of their Brethren, without expreſſing any reſpect for them, and without bearing any part in the Service of the Church, others are diſcouraged from the uſe of it. This we ſee almoſt in every Congregation, ſome of the Chief are commonly diſtaſted at ſome part of our praying or praiſing of God, in which, they will ſhew no ſign of devotion; or it may be, the Gentlemen of the Pariſh are not ſo religious as they ſhould be, therefore they think it ſufficient for them, if they bring

bring their Bodies to the Publick Prayers, though they remain there in God's preſence, as ſo many Stocks or Brutes, without expreſſing any Devotion for the Prayers, or any Worſhip to their Creator. If theſe ſeaſonable lines ſhall happen to fall into the hands of any of you, whoſe Nobility and Extraction deſerves the eſteem of the reſt of the Nation; conſider how highly you your ſelves would be offended, if your Servants and Tenants ſhould appear before you, to demand your aſſiſtance in their wants, with as much diſreſpect as you appear before the God of Heaven, unto whom you are but Tenants for life, or it may be for a ſhorter time. Would you be ready to reward their contempt of your perſon, with the grant of their deſires? Would not you be ready to check their impudency and ſaucineſs, if they ſhould treat you as they do their Labourers? And what think you, my Lords and Gentlemen, of your diſreſpectful and contemptuous approaches before God, your great Creator? Do not you ſtand in need of his aſſiſtance and bleſſings? And if you do, is this the means to obtain it, to ſlight thoſe Prayers which are preſented to God for the increaſe of your happineſs and proſperity? For your own honour, be not the greateſt Clowns of your

your Congregation in God's preſence; but as you excel the reſt in Nobility of Blood, endeavour to excel them alſo in your reſpects to God, in your zeal and devotion to him; render to him publickly with your Bodies, that homage which he claims and deſerves from you for all his favours. Intereſs your ſelves in our praiſing of his holy Name, and in our Prayers to him. Employ the credit of your Eſtates and Promotions which God's Providence hath given you to promote his Glory and Worſhip. Why ſhould you be ſo unthankful to his goodneſs, to be a reproach, to his Profeſſion, and not to honour him who hath beſtowed ſo much honour upon your perſons? O! Remember that the higher you are exalted above other Men, the lower you are ingaged to ſtoop to this good God, chiefly in publick, in his Worſhip before the Eyes of the World, ſeeing that your neglect in this caſe, will not be only injurious to him, but diſgraceful to your noble perſons, and prejudicial to all the aſſiſtants.

*Fifthly*, Moreover the ſlanders, the filthy jeſtings, and the irreligious paſtimes of prophane Perſons, in theſe laſt corrupt days, upon the Book of Common-Prayer, have ſtrangely filled many minds (religiouſly diſpoſed) with ſtrong prejudices againſt it: And when they have ſeen the greateſt

the greateſt pretenders to Religion, with the Authorty of the Nation, paſs a ſentence of Condemnation upon theſe Forms of Prayer, as well as the prophaner ſort; when they yet ſee many Wiſe, Godly and Conſcientious Men, ſtand ſtifly in oposition to their reception, the weaker ſort of Men, that commonly judge of things and perſons, by the general Vote, are ready to look upon them as ſuperſtitious and unlawful. The ſchiſmatical ſcrupulosity of the one, and the wicked Blaſphemies of the other, have diſcredited this excellent Book, among ſuch as are not wont to examine the true worth of things; for the prophaner ſort, it is too well known, that there is nothing ſo ſacred or holy, but they have offered Violence to it. God and his Sacraments, his Laws and Conſtitutions, Chriſt and our Redemption, Heaven and Hell, our preſent Enjoyments and future Hopes, are all turned into Ridicule by thoſe monſtrous Wits, whoſe Religion and Faith is limited by their Senſes. No wonder therefore, if they continue to abuſe the conſtant Prayers and Service of the Church. But certainly the Religion of thoſe perſons is not well grounded, when they are to be ſcoffed out of it; and their belief is not well ſetled, if every prophane jeſt can oblige them to call it in queſtion. If we may be perſwaded by

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these frothy wits to change our religious Customs, Ceremonies and Prayers, we shall quickly become as wicked as themselves, and banish Religion it self out of the Land. They are no competent Judges of our Devotions who were never devout, but rather their malicious expressions should confirm Men of discretion, in their esteem of those pious things which they condemn, because they were never inclinable to Piety, and their Tempers are repugnant to it, and to those Godly Rules that reproach them for their licentiousness. Let these considerations therefore strengthen the weakness of such as are apt to be thereby perswaded to a desertion of these Godly Forms.

And for the other Enemies of our Common-Prayer, their Conversations seem to insinuate the equity of their Judgments, because they are persons of a religious behaviour, and good manners; their prejudices therefore against our Rubrick, are more dangerous. But if a judicious and pious Soul would take the pains to sift them out, and examine the Causes of their invincible prejudices, they shall either find none, or such slender ones as may cause us to wonder at their stiffneckedness and strange fancies. Such, I am sure, as renders them most ridiculous to all foreign Churches of Christ. Their most ordinary and

and popular Complaint is, that it is Popiſh, and taken out of the Maſs-Book. An Error which any Man will acknowledge, if he will but compare our Prayers with the Popiſh Prayers of the Liturgy of *Rome*. Can that be Popiſh which oppoſeth all the Errors and miſtakes of the Papiſts? which teacheth us to pray for God's aſſiſtance and direction againſt all the Hereſies, Plots and Conſpiracies of the *Pope*? which was in uſe in the Chriſtian Church, before ever there was any Anti-Chriſtian *Pope* at *Rome*? Can that be reckoned to be Popiſh which is agreeable with the Revelations of the Holy Spirit, with the Doctrines and belief of the beſt Reformed Churches beyond the Seas, and which their moſt Orthodox Divines Embrace as moſt conſonant with their Faith and Piety? The Creed, the ten Commandments, and the Lord's Prayer, may with as much likelihood be ſaid to be Popiſh, or to be taken out of the Maſs-Book, becauſe the Papiſts have them in their *Breviarium*. To all unprejudiced perſons this accuſation appears a meer Calumny, unleſs any of thoſe refined Souls could ſpy out, and ſhew us any particular in the Common-Prayer which favours of the *Romiſh* Errors, and tends to promote the *Pope*'s Intereſt amongſt us. But it is the uſual practice of abuſive Tongues,

tongues, when they cannot inſtance any certain Crime, to bring their accuſation in groſs, that their malice may be leſs diſcernable, and their charge may be more weighty. But let not the vain and groundleſs conceits of Popery and Superſtition deter thee, my Chriſtian Brother, from making uſe, with Comfort to thy Soul, of theſe Godly Prayers. Let not theſe miſtaken Brethren infect thy judgment with the ſame troubleſom Error. Examin and try, ſearch into every Corner of this Book, and ſee whether thou canſt find any colour of Popery; that is to ſay, any ſign of thoſe Errors which are in Controverſie between us and the Papiſts. Let not their impoſtures prevail ſo much upon thy diſcretion, as to cauſe thee to take for Popery, what is agreeable with Chriſt's true Religion and Doctrines. It hath always been the glory of our Church of *England*, to be moſt conformable, of all other Churches, to the belief, Government, and Practices of the Primitive and firſt Churches of Chriſt. Therefore in this of the Liturgy, our Church recommends that manner of praying which is moſt like that of the firſt Ages, and which is moſt anſwerable to our Government and condition; as our glorious Martyr, and our late Soveraign of Bleſſed Memory, declares in vindication

of the Prayers of the Church in his incomparable Book.

All other accuſations as well as this, ſavour more of malice and diſpleaſure, than right Reaſon, and tend to this ungracious end, to aboliſh Order and Method in Prayer, and to introduce a ſad and unreaſonable Confuſion in our Worſhipping of God. Let therefore every good Chriſtian take heed, if he himſelf hath ſuch an invincible prejudice againſt theſe Forms enjoyned in our Church, that he cannot uſe them himſelf with any Comfort to his Soul, that he diſturb not others minds with the ſame Schiſmatical miſtakes, and ſpread not abroad what I could wiſh were confined to the bottomleſs Pit. Let him not hinder others from the Benefit which they may reap from a hearty and zealous Offering up of theſe Prayers to God. Abſtain, my Chriſtian Brother, from Blaſpheming that which thou doſt not perfectly underſtand, or that which thou hateſt without a juſt cauſe. Draw not others into the ſame prejudice, and be not uncharitable, to think our Devotions not acceptable to our good God, becauſe thou haſt an implacable diſpleaſure againſt them. Think not that Piety is confined to thy Breaſt alone, and to thoſe of thy Sect. Lay aſide, I beſeech thee, that bitterneſs, that peeviſhn eſs

peevishness and froward temper which makes thee fret at our good Order, and Christian Discipline: If thou perceivest any faults, coldness, dulness, or unhandsom Actions in private persons, charge not their miscarriages upon our Church, or Rubrick; but be so reasonable, not to proclaim thine unreasonable distastes, to the prejudice of others and thy self.

*Sixthly*, I cannot forget to mention another Cause of Mens contempt of our Forms and Rubrick, which is, That they are brought up in the ignorance of that manner of presenting them to God, which might cause them to meet with true comfort and real benefit. For I know some that have constantly attended at the Publick Prayers of the Church, and have for many years scarce omitted any opportunity that did invite them; yet because they knew not how to use them as they should, they have not at any time found that inward content which they now think to receive from new Modes of Prayer; and at last have totally forsaken them, crying out most bitterly against their former Formality, luke-warmness, and indifferency in Prayer. As if that unfit temper proceeded from the Prayers, and not from the ignorance of their minds, which when it is strengthened by prejudice, Education, or Interest, is the greatest cause

of their diſſatisfaction at our Prayers uſed in the Church; and that which deprives them of the advantages which they might receive from them. This Ignorance is the greateſt Enemy of our Liturgy, and of our publick peace; which if any perſon be willing to expel, for his own, and the Churches benefit, let him ſeriouſly conſider, and make uſe of theſe directions, which will ſhew him how to offer up our Prayers with comfort to his Soul.

*Third particular.*

I have already ſet down general directions to pray well, which every good Chriſtian ought to learn to practice in all Prayers preſented to God; but beſides thoſe which ſute with all tempers and ſorts of Men, I ſuppoſe that ſome advices beſides may be given more particularly, and more proper for thoſe perſons amongſt us that are diſſatisfied with our Prayers and Liturgy, and prejudiced againſt it. Some advices, I mean, that may have a ſpecial regard to their cauſeleſs miſtakes and the Prayers of the Church. And truly I judge many ſtand in great need of theſe directions, who are well skilled in other kinds of Devotion; for prejudice here ſuffers them not to learn, or at leaſt not to practice what their affection teaches them in other Caſes to perform

perform without a Teacher; if we may have the Charity to believe what they affirm, That they are truly and zealously affected in the Prayers which are of their Ministers Composure, and that they can joyn their hearts in Devotion with them; for I very much question whether those persons that seem outwardly to be so disposed, are really so in their hearts, and whilst they are, or may be delighted with the Prayer, whether their Souls are truly in a praying temper.

*First*, Endeavour to be heartily reconciled with the Godly Forms of Prayer recommended in our Church, employ Reason and Conscience to perswade thy self, my Christian Brother, to embrace what Duty commands, that Duty which thou owest to Authority, and thy interest obliges thee to practice: Why should prejudice keep thee always blindfolded? Why should Men of perverse judgments and corrupt designs, impose upon thy judgment such gross mistakes? Why wilt thou dote upon thine own Errors, and entertain them with so much stiffness, as if thy Salvation did thereupon depend; those Errors I mean, that cause thee to look upon our Prayers and Devotions as superstitious, and make so great a breach in the Church where we live? Make it thy business to understand

ſtand the true ground of thine and others diſpleaſures at our Forms of Prayer. Take not things of that high concernment upon truſt, and captivate not thy diſcretion to the judgment of others never ſo learned, but with the aſſiſtance of Reaſon, and holy Scripture rightly interpreted, labour to ſift out the Truth. To theſe and ſuch like endeavours, make uſe of Prayer to the God of peace, that he may expel and drive away all the Miſts of Error, which keep thee at a diſtance from our manner of worſhipping our great God. Conſider the neceſſity of thoſe things that are therein deſired, the integrity of their firſt Compoſers, the approbation of foreign Reformed Churches, the Commands and Injunctions of the wiſe Governours of the Church and State, who have no other intent, in all their Laws relating to this purpoſe, but thy Salvation and the publick Peace and Uniformity. Is it poſſible that thou excelleſt them in diſcretion and judgment, and that they are all miſtaken in the good end which they purpoſe to themſelves? Without this reconcilement, 'tis not poſſible for thee to receive any benefit from our Prayers by joyning with us, for thy Soul will never offer up heartily to God that for which it hath a ſtrong averſion.

*Secondly,*

*Secondly*, Overcome in thy Soul all inward displeasure which thou hast conceived against the Person of thy Minister officiating, or distastes at his behaviour and actions. What if he be openly scandalous, or at variance with thee; Let not his guiltiness cause thee to be guilty of irregularity, or neglecting thy Duty to God, and the interest of thy Soul. Let not your mutual dissatisfaction cause you to be dissatisfied with God and his Worship. Such Wicked Varlets as *Hophni* and *Phineas*, are too apt to cause many to slight the Offerings of the Lord; but they are not therefore excusable before God, who requires an obedience to his Laws, from every distinct person, and allows not the viciousness of the one to be pleaded for the disorderly behaviour of the other.

But certain it is, that whilst thou art inwardly displeased with thy Minister, thou canst never conjoyn thine heart with the Godly Prayers which proceed out of his mouth; whilst thou art offended with his person, his Prayers and his Words will never benefit thee much. I shall not examine the many frivolous causes of distastes, which the Men of our days entertain against the Clergy; but this I dare affirm, That it is both the Duty and Interest of a Parishioner to smother his

anger and diſpleaſure conceived againſt his Miniſter, ſpecially at the time of Divine Service, when he is drawing near to God in Prayer, if he will be in a poſſibility of praying right. Look not on him at that time as thine Enemy, but as thy Friend, who prays for thy neceſſities as well as his own; look not on him as one at a diſtance from thee, but reconciled in the common Duties of Religion. God forbid that the uſual differences of Men about Worldly Intereſts, ſhould ſeparate us in God's preſence from one another, and cauſe our variances to be eternal. If therefore we are likely, notwithſtanding our preſent debates, to meet unanimouſly to worſhip God's Majeſty for all Eternity, and ſing to him angelical Halelujahs hereafter, why may we not now ſuppreſs our diſpleaſures, ſtifle our paſſions, and reconcile our ſelves in the Worſhip of our great Creator and common Benefactor? For that intent it concerns thee not to mind ſo much the Perſon, as the Petitions, not ſo much the Miniſter as God, for whoſe ſake, and at whoſe command thou art ready to forget the moſt ſenſible wrongs, and check the ſtrongeſt paſſions of hatred and diſpleaſure.

*Thirdly*, Think not that the vitious behaviour of any in the Congregation, will be a prejudice to thy Prayers, or hinder their

their accptance. It is the common excuſe of Men that are willing to excuſe themſelves from the Duties of Religion, That in our publick Aſſemblies all ſorts of perſons are promiſcuouſly admitted, and that they cannot join in Prayers with the openly debauched, or with perſons that are known to be ſcandalous. But this vain pretence proceeds many times from a proud conceit of our own Sanctity, and ſavours of the Phariſees temper in the Goſpel, who had ſo much of impudence in his Prayer to God, that the Publican's Humility was preferred before him. God that ſees all our actions and tempers, knows how to put a difference between thy religious behaviour, and the Vices of a wicked Chriſtian. 'Tis not thy Neighbour's ungodlineſs that can prejudice thy Devotions. Why ſhouldeſt thou be offended with that which God allows; and the publick Unity and Peace of the Church requires? We could wiſh that in our publick Aſſemblies all were Saints and Angels; but ſeeing that is not to be expected, to cull and pick out every vitious perſon, or ſuch as may be thought to be ſo by ſome ill-willers, I am afraid ſcarce any would be left. We muſt therefore bear with that which is not to be avoided, and take heed that we diſturb not the publick quiet more than the vitious and the profane,

by our indiſcreet and Schiſmatical niceties.

*Fourthly*, If thou wilt offer up the Prayers of the Church with benefit to thy Soul, and with the affections of thy Heart, carefully obſerve the motions of the Body enjoined in the Common-Prayer; who knows but that this ſubmiſſion, and this cuſtom will have a ſpeedy influence upon thy mind to cauſe thy Soul to join in the ſame reſpects to God. Certain it is, that the nearneſs of Relation between them, will beget a mutual compliance between the actions of the one and the affections of the other, ſo that the often practiſing of things muſt needs reconcile us to thoſe performances, and remove the ſtrongeſt prejudices that are not grounded in reaſon, nor ſtrengthened by divine Revelation. If therefore any weak Brother cannot at preſent comply with the Devotions of the Church of *England*; if he finds an inward repugnancy for the publick Prayers, which hinders him from receiving the comfort and benefit thereby intended, let him follow and try my advice but a few Months. Let him force his Body to obſerve all the motions of Reſpect commanded in the Rubrick. Let him ſtand up when we give glory to God, and ſing forth his praiſes. Let him kneel in Prayer, and outwardly obſerve a due reverence, and he ſhall find that his former aver-

averſion will inſenſibly wear away, and by degrees he will bring his Soul to a hearty and religious compliance with thoſe godly Forms of Prayer, which before he could never uſe with any ſatisfaction to his mind; he ſhall find his unhappy humour of diſcontent evaporate it ſelf, and his Body draw after the Soul and its faculties, to a ſincere worſhipping of our good God, in the manner that is practiſed amongſt us.

*Fifthly*, To uſe the Prayers of the Church with that devotion that is needful, a frequent meditation upon them is very requiſite. A Meditation, I mean, upon the neceſſity of thoſe things that are there deſired; upon the advantage of Uniformity and Unity in God's divine Worſhip; upon their agreeableneſs with holy Scripture, its Doctrines and Expreſſions; upon the expreſs Commands of the King and the wiſe Councils of our Nation, under four or five Kings ſucceſſively, who unanimouſly enjoin the uſe of theſe Prayers in the publick Worſhip of God; upon the decency and reaſonableneſs of the Ceremonies, Order, and manner of our Service; upon the frivolouſneſs and Folly of all Objections againſt it; upon the obſtinacy and invincible hatred of all Objections. A meditation alſo is requiſite to this purpoſe, upon ſeveral matters ſuitable to theſe

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godly Forms of Prayer. Such Meditations, I mean, as may elevate the Soul to prepare and diſpoſe it for a Holy Communion with God, and inflame our affections, in order to a more zealous offering up of the publick Prayers of the Church to the Divine Majeſty. Beſides, to perſwade the judgment and remove all miſtakes, I recommend to thee the peruſal of a *Rationale* upon the Common-Prayer; that if by any means thou mayeſt be perſwaded to a religious and devout conformity in publick to the Order of our Church.

But all this while methinks I hear a ſort of *Zealots* amongſt us,

4. *Particular.* Extol and Cry up *the Praying by the Spirit*, and that in oppoſition to the reading of the Forms preſcribed by the Church. I muſt ſpeak a word to rectifie their miſtakes, and to prevent the miſchiefs which are thereby intended. For this good purpoſe I ſhall, *Firſt*, examine what *Praying by the Spirit* is, in the ſenſe of St. *Paul*. *Secondly*, I ſhall prove that for the moſt part, in all Extemporary fluencies of Prayer, though they be the gifts of the Spirit, ſuch perſons as uſe them at that very inſtant, can ſcarce be ſaid to pray in the Spirit. *Thirdly*, I ſhall plainly demonſtrate, that the eaſieſt and ſureſt way to *Pray in the Spirit*, is to take the aſſiſtance of well compoſed Forms of Prayer,

Prayer, and to have them either in a Book before our Eyes, or well imprinted in our Memories. They are in a grievous Error, that imagine that St. *Paul*'s *praying in or by the Spirit*, oppoſeth the Practice of our Church of *England*, and ſtrengthens the irregular Devotions of the gifted Brethren. For if you pleaſe to Examine the meaning of St. *Paul*, you ſhall find that he never intended any ſuch matter. In the *6th. Chap.* to the *Epheſians*, and 18 *ver.* he exhorts them to pray with all Prayer and Supplication in every Seaſon, Ἐν πνεύματι, in the Spirit, which he cannot underſtand of the Prayers proceeding from the extraordinary inſpirations or abilities beſtowed upon us by God, the giver of every good gift; becauſe ſuch inſpirations are not common to all, and every one hath not ſuch a quick Fancy or voluble Tongue, to be able to pray in this manner; ſo that every Perſon is not in a capacity to fulfil this Command, which, as all other Commands of God, is proportioned, and hath a ſpecial regard to Mens faculties and abilities. Therefore ſeeing theſe words are directed to every Chriſtian, they relate not to the gift, but to that which is commonly ſtyled the Spirit, or rather to the Duty of Prayer, which every Chriſtian may perform by uſing endeavours. St *Paul*'s meaning therefore is,

that

that we ſhould in our Prayers to God, not be content with the Lip Service, but inwardly heartily, and affectionately, to pray to him, and employ all the abilities of the Soul in offering them up to God; for in this part of our Devotions, we muſt obſerve the ſame method, as in the others, and act with the ſame abilities. Now St. *Paul* in the *5th Chap.* to the *Epheſians*, and the *19th ver.* adviſeth them to *make Melody in their Hearts to the Lord.* Here is that ſpiritual Service required from us, a ſerious, real, and hearty Worſhip, wherein the Soul is concerned as well as the Body. Likewiſe our Saviour Chriſt, in anſwer to the Woman of *Samaria*, tells her, *that God is a Spirit, and that they that will worſhip him, muſt worſhip him in Spirit and in Truth.* That is in oppoſition to the Corporal appearances of the *Jews* at *Jeruſalem*, an inward and ſoul Worſhip, without which all our moſt aſſidual attendances upon holy Duties, are frivolous and vain. In the ſame ſenſe, we are to underſtand St. *Paul*'s praying and ſinging with the Spirit, in 1 *Cor.* 14. 14. for he expreſly ſaith, *if I pray in an unknown Tongue, my Spirit prayeth.* He calleth it his Spirit, that is, his Soul, which muſt be concerned in all our Prayers to God, either by compoſing them and offering them, or elſe by preſenting the Prayers

Prayers already compoſed in ſuch a manner, with the underſtanding and affections, that they may proceed from us as our own.

I confeſs St. *Jude*'s words, *ver.* 20. ſeems to favour the contrary interpretation, when he adviſeth to pray Ἐν πνεύματι ἁγίῳ, in the Holy Ghoſt. Which words the admirers of new Modes and extemporary Prayers, underſtand of the gift of Prayer, that we ſhould depend upon the Spirit of God, and expect from his ſecret inſpirations, the matter and manner of our Prayers, without limitting our ſelves, and this unlimited Being, to any certain Form. That we ſhould make uſe of thoſe expreſſions as proceed immediately from his divine ſuggeſtions. But this can never be the meaning of this wiſe Apoſtle; for though it were true, what this interpretation ſuppoſeth, that all the faithful have the gift of Prayer, and are inſpired with the Holy Ghoſt. That in that Duty he governs their Tongues and Fancy, and furniſhes them with proper expreſſions, words, and matter, which I confeſs may happen in extraordinary occaſions; yet in our ordinary Devotions, to expect ſuch extraordinary movings of God's Holy Spirit in our Souls, not to contribute any thing of our ſelves, but our weakneſſes and unpreparedneſs, and wholly

wholly to depend upon the Holy Ghoſt, is a preſumption and indiſcretion which agrees not with God's uſual methods, of acting with his Creatures, neither in Nature nor in Grace; for his Bleſſings and Power appear commonly in our Religious endeavours, and if he gives the Form and Beauty to any thing, he takes the matter from thoſe things that he hath already made.

But take notice, that St. *Jude* adviſeth us to pray, not by the Holy Ghoſt, but in the Holy Ghoſt. That is, either in that method and manner, or according to thoſe Rules which the Holy Ghoſt hath given us in his holy Word; for the Greek word ἐν ſignifies *according*. The meaning therefore is, That we ſhould pray for thoſe things that agree with the Revelations of the Holy Ghoſt, that we ſhould obſerve thoſe particulars outwardly and inwardly, as may recommend our Prayers to God, and employ thoſe graces which the Holy Ghoſt hath beſtowed upon us, for a more zealous offering up of our Prayers to God. A true Chriſtian may want the gift of Prayer, but no true and ſincere Chriſtian can want the Spirit of Prayer in the ſtate of regeneration, nor thoſe inward abilities which are requiſite for Prayer. For this inward breathing of the Soul towards Heaven, is the very life of

a Child of God, and a principle of all Spiritual motion. Though he is not always in the ſame diſpoſition and a fit temper for Prayer, becauſe theſe abilities may be hindred, and obſtructed by ſome powerful impediments; nevertheleſs the work of regeneration is no ſooner begun in us, but we are taught by the Holy Ghoſt, to call God *Abba Father*. Therefore St. *Paul* teacheth in his Epiſtle to the *Romans*, *chap.* 8. *v.* 26. *That the Spirit helpeth our Infirmities, for we know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered.* This and all other paſſages that mention praying in, or by the Spirit, may encourage us to take with us the aſſiſtance of God's Holy Spirit in our addreſſes to him, and imploy the abilities which he hath given us for that good purpoſe. They may take notice of our own natural imperfections and weakneſſes, and adviſe us to make uſe of the Spiritual helps that the Holy Ghoſt gives us; that we might pray to God in a manner acceptable to him. But there is none that forbids the uſe of thoſe Forms, which God's holy Spirit hath Eſtabliſhed in our Church. There is no paſſage nor Text of Scripture, that requires thee to wait for a ſudden inſpiration from above, that diſallows of a judi-

*Obſerve Romans* 10. *v.* 1.

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dicious and religious preparation, or of prescribed Prayers, composed by Men as much enlightned by the Spirit of God, as any now alive. Why therefore may not the use of these Prayers, be called praying by the Spirit, if I offer them up in that devout manner as God requires? Why shall I prefer the new Modes of Men, whose abilities and integrity I know not perhaps, to those that I am sure are agreeable with God's Will and Word? Why shall I reject the old Prayers of the Holy Ghost, and be so impatient to hear new, which I know not from whence they are, till I have taken the pains to examine them?

If therefore I am an auditor, what reason have I to refuse the Prayers of the Church, composed by the directions of the Spirit of God, to be of a constant use in the Publick Worship of our great Creator, to be so fond of new Modes and new Prayers of Men, that pretend to a divine inspiration, but how truly I know not? God's Holy Spirit is no favourer of the pride, presumption and saucineſs of those persons that rush into God's Publick Worship without a due preparation. And if they be prepared both for matter and expressions in the publick Prayers which they pronounce, what reason have I to prefer this Prayer composed by this private Person, tho' with the assistance of

of God's Holy Spirit, to the religious Prayers of the whole Church, allowed of by ſo many wiſe, learned, and Godly Divines, enlightned alſo doubtleſs with the ſame Spirit? Is that the Prayer, by, or in the Spirit? And is not this likewiſe, if I perform it in a Spiritual manner, and offer it up with my Soul and affections? O! how idle and frivolous! How vain and impertinent are theſe prejudices againſt our Set Forms of Prayer!

*Secondly*, But theſe perſons that are ſo much admired by ignorant People for their praying by the Spirit, in Prayers of any long continuance, are admired for that which they themſelves cannot perform. For if they pray *extempore* without prepararation, ſome in the Congregation may perhaps really pray to God, but the perſons, that pronounce the Prayers, whilſt their fancy is ſo buſily employed in ſeeking for matter and expreſſions, can never oblige the affections of the Soul to offer their Prayers up to God in that devout manner as is required. This Prayer therefore, in regard of the Speaker, is but a Speech and no Prayer, let it be never ſo Eloquent, and never ſo much able to ſtir up the Affections of the hearers. Our minds cannot be totally employed in two actions at once; whilſt our apprehenſions are diſtracted to ſeek for words, and fit expreſſions,

preſſions; they cannot be fixed upon that Divine Being, unto whom we make our addreſſes; nor cauſe in the Soul that humility and thoſe affections, which at ſuch a time are neceſſary; they cannot mind the greatneſs of their Wants, the neceſſity of a ſpeedy ſupply, and the uſefulneſs of thoſe things that are petitioned for. Their Souls cannot be at liberty to expreſs the homage due to God's greatneſs, and an earneſt affection for thoſe Bleſſings that they ſtand in need of. All their care is to move the Tongue and not the Heart, whilſt the one is buſily employed, the other is unconcerned in the Service.

I cannot think that there are any of ſuch an extraordinary, and quick apprehenſion, as to be abe to furniſh their Organ with plenty of matter and expreſſions, and at the ſame moment, to mind all thoſe things that are needful to keep our Souls in a fit diſpoſition for Prayer. 'Tis not poſſible to divide this ſingle Being into ſo many parts. Such an activity ſeems to me almoſt as great a miracle, as that of the Ubiquity of Chriſt's Humane Body, and is ſubject to the like abſurdities. The Unity of the Soul, and the Unity of all its Faculties, requires a ſingle Object at once. It may be ſo quick as to fly to another in an inſtant; but this change, and this motion of the apprehenſion, incapable

pable of two or three Objects at one single inſtant, plainly diſcovers the impoſſibility of praying well, and keeping the Soul in a worthy diſpoſition, and the affections in a fit temper, in extemporary and long Prayers; becauſe the mind that ſhould take this charge, and the care to ſummon the affections to the performance of their Duty, is buſily employed in other matters. Now without this conjunction of the affections, and this concernment of the Soul, no Devotion nor Prayer can be ſaid to be ſpiritual, or performed with, or in the Spirit; for tho' this ſhould be underſtood of the holy Spirit of God, it is not to be imagined that he will act in us without our aſſiſtance and cooperation, and if he did, the Devotion is his, and none of ours.

For theſe and other Reaſons, it is a matter of great difficulty, to keep the unruly and wandring thoughts of the mind, and the ſeveral affections of the Heart, with the other parts of the Soul, in a praying temper, in all extemporary and long Prayers: *Thirdly*, Therefore the eaſieſt and ſureſt way to pray in the Spirit, is to take the aſſiſtance of well compoſed Forms, and to have them either in a Book before us, or well imprinted in our Memories. This is a Conſequence deducible from what we have already

already ſaid concerning that praying in, or by the Spirit, intended by St. *Paul* and St. *Jude*. But if there be any ſo ſtrongly prejudiced againſt Set Forms, and ſo much bewitched with the pretended praying in, or by the Spirit, as to refuſe to acquieſce to what we have already alledged, let him ſeriouſly conſider, That there can be no praying in the Spirit, whatever interpretation we give to the paſſages of Holy Scripture concerning that purpoſe, whether we underſtand them concerning the Gift, or in relation to the Duty and Spirit of Prayer, without a real and hearty compliance of the Soul with every expreſſion; without an inward ſenſe of the things petitioned for, and without a devout compoſure of all the parts of the Soul. Now if you enquire how this is produced in us? I muſt tell you that it is not without our aſſidual endeavours, for the mind ought to have a continual eye upon the Soul and diſpoſition, it ought to recollect and call back our wandring thoughts, and labour to expreſs both a feeling of its wants, and a dutiful reverence for the Majeſty of God. This being of an abſolute neceſſity, in order to a zealous offering up of our Prayers in the Spirit, it is needful that the mind ſhould be at liberty for that purpoſe. Now let any Man of Reaſon, ſeriouſly con-

ſider whether it hath not more freedom in the uſe of Set Forms, imprinted either in our memories, or our Books, than in extemporary praying; whether it is not eaſier for the Soul in ſuch a caſe to act its part, and contribute to the Devotions, than in ſuch Prayers where it hath ſo many Offices to perform? Grant it poſſible, that ſome of an extraordinary ability, learning, and natural parts (which I cannot imagine to be) ſhould be able to diſcharge the inward Duty of the Soul in Prayer, as well as the outward, in extemporary Prayers. Conſider whether they cannot with more eaſe, pray with the aſſiſtance of Set Forms. And why ſhall they be denyed of thoſe helps in a buſineſs of ſo much weight and difficulty, wherein the holieſt and moſt devout Soul comes far ſhort of that perfection and exactneſs which God's greatneſs requires at our hands?

*Secondly*, That muſt needs be the eaſieſt and ſureſt way of praying by the Spirit, which is offered to the weaker ſort of Chriſtians, as the readieſt help to their Devotions; for the duties of Religion are always proportioned to the ſlender abilities of ſuch perſons: both God and the Church are wont to condeſcend to their mean gifts, and furniſh them with ſuch aſſiſtances as they want for the diſcharge

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of the Offices required from them. Now from the beginning, Set Forms of Prayer have been allowed in the Churches of God to these persons, because it is well known, that they are not able to express themselves and their several wants to God as they should, and in that manner as becomes us mortal Men. If therefore this manner of praying is, as it is generally confessed, an help to the weaker kind of Christians, why may it not be also to the stronger? No doubt but such a one may use these helps with more advantage: A staff is good in the hand of a feeble body, to make it walk with more assurance, and is likewise as beneficial to a strong person that undertakes a long journey. The difference is, that the one cannot possibly walk without it, and the other may march a few steps, and it may be, proceed on in his way without it; but for more ease and better conveniency, it is fit in a tedious march, that he should have the assistance of a Staff, which may succour his infirmities, and may comfort his wearied Limbs. Therefore it is not a sufficient cause to oblige us to reject useful things, to say Men may be without them. I think it wisdom not to cast away such beneficial helps to our Devotions, as are Set Forms, because we may be so fond of our abilities, as to think

our

our ſelves able to compoſe ſome of an higher ſtrain, and more paſſionate; ſome that may gratifie our own and the Peoples corrupt humour, which uſually deſpiſeth things that are common, when they have not well conſidered their worth.

*Thirdly*, Conſider how apt our thoughts are to be wandring, and our minds to be drawn aſide from our Devotions. Therefore that is the eaſieſt and ſureſt way of praying well, which fixeth our minds, and ſettles our thoughts upon the weighty buſineſs in hand. Now I dare affirm, That there is nothing ſo well able to do this good office to us, as Forms of Prayers judiciouſly compoſed, either imprinted in our memories, or before us in a Book; for in the former method of praying, the Soul is kept from wandring to and fro; and in the latter it is tyed and limited by the ſenſe of ſeeing; and though in ſuch caſes it may take the liberty to ſtep aſide, and eſcape out of the other ſenſes, yet we muſt all acknowledge, that a Judicious Chriſtian can, by the aſſiſtance of his Senſes, be better able to limit and ſtop the wanderings of his mind, and the unrulineſs of his thoughts, than when he hath little or no uſe of them. To conclude, Nothing but the pride and ſelf-conceitedneſs of ſome, the prejudices and fooliſh humours of others,

have taught men to reject and contemn our set Forms of Prayer, established in our Church of *England*; which, both for matter and manner, are the best Liturgy that ever was used either in the Primitive or Modern Churches of Christ: And there is nothing that hinders Men from using them with comfort and advantage to their Souls, but their strong displeasures, their frowad tempers, and their itching Ears; a Disease which hath infected the heart and fountain, as well as the Sense and Organ of hearing.

Let me therefore intreat thee, my Christian Reader, seriously to peruse these Reasons that I have mentioned, and let not any popular Mistake, nor the pretended Inspirations of the Spirit, discourage thee in the devout use of the Prayers of our Church, chiefly in the publick Worship of thy God; where Reason and Religion require from thee Uniformity, and Unity with the rest of thy Brethren. And in thy private Family I would have thee to use the same Prayers; such, I mean, as are proper for that place and purpose.

I know that several Pious and Learned Men have lately, and in the former Age, furnished our Nation with Books of this kind; but I think that their religious labours, fitted for those times, and answerable

anſwerable to their private deſigns, will not hinder this preſent Treatiſe from being uſeful in its kind, for the prevention of the Miſtakes lately crept in amongſt us, and the miſchiefs that are intended by our Enemies at home and abroad. I find them buſily employed in contriving our ruine, and in poiſoning our people with ſtrange Principles, by ſpreading in the Country new Pamphlets, printed for that evil purpoſe. I wiſh that we were as watchful for our own preſervation. The beſt means for that intent, is to employ the ſame policy, and to furniſh our People with new and freſh advices, which may ſerve as Antidotes againſt the Venom of their Enemies and ours. Such Treatiſes therefore as this, I think to be very ſeaſonable for our divided times. I am certain that it is much wanting in the place where I live, and to the people committed to my Charge. My firſt deſign was only to have a regard to their private wants, at the requeſts of one of my Pariſhioners; but when I conſidered, that tho' Providence hath given me a particular inſpection over the Inhabitants of a ſmall diviſion in a Wilderneſs, it is my Duty to aim in all my actions at the general good, I reſolved to recommend to the publick, ſuch a Treatiſe as might ſerve, and be uſeful to all Fa-

milies in our Reformed Church; and in it to have a general aim at the benefit of all Chriſtians; for I think that there is none in the ſtate of Grace, or within the limits of Chriſt's Church, but he ſhall in this ſhort Tract find Prayers and Advices which may ſute with the condition and temper of his Soul.

You therefore that deſire that Religion ſhould flouriſh amongſt us, neglect not its chief Duty, but ſee that it be carefully obſerved in your own practice, and that of thoſe recommended to your care. As ſoon as your Children begin to ſpeak, teach them to cry *Abba Father, which art in Heaven.* Call upon them Morning and Evening, to implore Protection and Aſſiſtance. Let their Tongues be uſed betimes, to tune forth the Praiſes of their Maker, and acknowledge the Providence of God. Remember that Piety, with the Bleſſings of Heaven, is the beſt and moſt durable portion which you can procure to your little ones. And the only means to obtain it, is carefully to practiſe this and all other Duties of Religion. As they grow to years of Underſtanding: Let them proceed on in learning the Prayers that are fit for their capacity, and ſuitable to their Abilities. Let them know that their chief dependency is upon that Almighty

Being

Being, who hath created the World, and put them into it, to ſerve and worſhip him. This daily practice of ſeeking to God in Prayer, will keep youth from all thoſe extravagancies and vitious actions, by which the Gallants of our time are become a reproach to Chriſtianity and Humanity it ſelf. Thou ſhalt never have the diſpleaſure to ſee thy Son and thy Daughter either unruly in their behaviour, or prophane in their diſcourſe, or corrupt in their Lives; if thou wilt, when they are young, train them up in the conſtant and continual obſervance of this Duty of Prayer; for there is nothing more proper, and of a greater force, to keep the Souls of Men from the temptations of our days, and from all diſorders, as this Correſpondency with God in Prayer. Man therefore, in this reſpect, is like a Watch or a Clock, the leaſt neglect diſturbs the Motion, and ſteals him inſenſibly into improficiency or an offence. Pray therefore, O Chriſtian Man or Woman! and pray without ceaſing: In proſperity and adverſity, let your requeſts be made known unto God: Be not ſilent when God requires you to ſpeak: In whatſoever eſtate Providence may caſt you, make uſe of thoſe Prayers that are anſwerable to your condition. If you can offer up the Prayers of our Church with

any ſatisfaction to your minds, uſe them rather than others. But if your prejudices be ſo ſtrong, and your averſion ſo invincible, that you cannot yet reliſh them, uſe the other Prayers more agreeable to your affections. However, neglect not this moſt important, this moſt weighty, and moſt indiſpenſible Duty, but perform it with all the Care and Devotion that God's greatneſs, and thy mean condition requires from thee.

*And I beſeech the God of all Goodneſs, to hear thy Requeſts, to grant thy Petitions, to comfort and refreſh thy Soul and Body with Spiritual and Temporal Mercies; and that this Treatiſe may be as uſeful to the Publick, as it is intended by*

*M. D.*

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# A
# Morning Prayer
## FOR A
# FAMILY.

*According to the Book of Common-Prayer.*

O! Lord, who haſt promiſed that before we call, thou wilt anſwer, and whilſt we are yet ſpeaking, thou wilt hear. Rebuke us not in thine indignation, neither chaſten us in thy diſpleaſure. For thy Names ſake, be merciful to our ſins. Make us clean Hearts, O God, and renew a right Spirit within us. *Iſa.* 65. 24. *Pſal.* 6. 1. *Pſal.* 25. 10. *Pſal.* 51. 10.

O! Lord, we beſeech thee, mercifully hear our Prayers, and ſpare all

thoſe who confeſs their ſins unto thee, that they whoſe Conſciences by Sin are accuſed, by thy merciful pardon may be abſolved through Chriſt our Lord. *Amen.*

O! Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our Hearts and Bodies, in the ways of thy Laws, and in the works of thy Commandments, that through thy moſt mighty protection, both now and ever, we may be preſerved in Body and Soul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

PRevent us, O Lord! in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our Works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally, by thy Mercy, obtain everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

BLeſſed be thy Holy Name, O Lord, for thy continual and daily Mercies granted to us, for thy Protection and Preſervation till this time, for the ſafety and quiet Repoſe of the laſt night, for the welfare and Health of our Bodies, and

and for all thy Temporal Bleſſings which thou heapeſt upon us. Gracious God, we acknowledge theſe and all other Mercies which we enjoy, to be undeſerved Favours proceeding from thy bountiful hand, and fatherly goodneſs: Continue them we beſeech thee to us, and all other things needful for our Souls and Bodies; and give us grace, in the uſe of them, to glorifie thy great Name, and to be truly thankful in our Hearts and Lives for all expreſſions of thine unwearied Liberality. All this we beg for Jeſus Chriſt his ſake. *Amen.*

O God, the Protector of all that put their truſt in thee, without whom nothing is ſtrong, nothing is holy, increaſe and multiply in us thy Mercy, that thou being our Ruler and Guide, we may ſo paſs through things Temporal, that we finally loſe not the things Eternal, for Jeſus Chriſt his ſake, our Lord. *Amen.*

GRant, O Lord, we beſeech thee, that the Courſe of this World may be ſo peaceably ordered by thy governance, that we and thy whole Church, may joyfully ſerve thee in all Godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

LOrd of all Power and might, who art the Author and giver of all good things: Graft in our Hearts the love of thy Name, increaſe in us true Religion, nouriſh us with all goodneſs, and of thy great Mercy keep us in the ſame, through Jeſus Chriſt our Lord. *Amen.*

O Merciful God, bleſs and preſerve we pray thee, our Princes, defend them from all their Enemies, direct them in all their Counſels, aſſiſt them in all their religious purpoſes, grant them and the Church amongſt us, peace and proſperity in this Life, and everlaſting Happineſs in the life to come. Bleſs all the Royal Family, the Nobility, the Magiſtrates, the Gentry and People of this Land. Grant us Peace and Truth, and preſerve us from Hereſie, Schiſm, Superſtition, and Idolatry, for Jeſus Chriſt his ſake. *Amen.*

OUR Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us. And lead us not into Temptation. But deliver us from all Evil. For thine is the Kingdom, the Power, and the Glory, for ever, and ever. *Amen.*

The

*THE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore.* Amen.

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*Another Morning Prayer for a Family, when Business is most urgent.*

TUrn thy Face away from our sins, O Lord, and blot out all our Offences. Make us clean Hearts, O God, and renew right Spirits within us. *Ps.* 51.

Almighty and Everlasting God, mercifully look upon our Infirmities, and in all our dangers and necessities, stretch forth thy Right Hand to help and defend us, through Jesus Christ our Lord. *Amen.*

O God, whose Blessed Son was manifested, that he might destroy the Works of the Devil, and make us the Sons of God, and Heirs of Eternal Life, Grant us, we beseech thee, that having this Hope, we may purifie our selves, as he is pure, that we may walk in newness of life, and follow the Examples of his Patience, Piety and Holiness, that when he shall appear with Power and Glory, we may be made like unto him, in his glorious Kingdom. *Amen.*

O Lord, be merciful to us and our Nation, bless the King's Majesty, and our Queen, with Life and happiness, their Counsellors with Wisdom, their Armies with Victory, their Subjects with Peace and Prosperity. Bless the Nobility, the Clergy, and Commonalty in their goings out and comings in. Bless us, we beseech thee, and all our Relations, with Spiritual and Temporal Mercies. And all these Blessings we beg for Jesus Christ his sake, in whose perfect Form of Prayer we sum up all our desires, as he hath taught us,

OUr Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses as we forgive them that trespass, against us. And lead us not into Temptation. But deliver us from all Evil. For thine is the Kingdom, the Power, and the Glory, for ever, and ever. *Amen.*

THe Grace of our Lord Jesus Christ, the Love of God the Father, and the Fellowship of the Holy Ghost, be with us all. Amen.

*Another*

*Another Morning* PRAYER *for a Family.*

O Gracious God, the Creator and Protector of Mankind, whose continued goodness we have lately experienced in the safety and preservation of the last Night. We bless thy Holy Name, for this and all other expressions of thy Mercy to us; we acknowledge, that as thou art the Author of our Beings, it is thy good Providence that maintains and defends them from all dangers and Enemies that incompass us about. It is thy watchful Eye that sees all their contrivances to destroy us: It is thy Wisdom that knows how to defeat their Craftiest purposes: It is thy Power alone, that can disappoint and oppose their wicked and hellish Plots. We are not ignorant, O Lord, of their malice, and our continual dangers, dangers that proceed from the contrivances of Spiritual and Temporal Enemies; we desire th refore to be heartily thankful, for we are really sensible of thy merciful protection hitherto, and to ascribe all the Honour and Praise of our preservation and deliverance, to thy Wisdom and Providence alone. But, O merciful Father, let this expression of thy goodness, the foundation of all thy Blessings,

be

be ſtill continued to us; we are ſenſible of our undeſervings, our ſins and wickedneſſes are multiplied, our provocations and ingratitudes have been many; our many deficiencies in all our Duties, might juſtly cauſe thee to leave us to our ſelves for the future, and expoſe us naked to the ſubtilties and power of our Enemies, who would quickly devour us. But we implore thy mercy at this time, and intreat thee to forgive us our Treſpaſſes, to pardon our Infirmities, and to paſs by all our Tranſgreſſions, for the Lord Jeſus his ſake. In his Name, and through his Merits, we approach with all humility to the throne of thy grace, to beg the forgiveneſs of all our Iniquities, and the continuance of thy protection and Mercies, Temporal and Spiritual. How weak are we of our ſelves? How ſoon caſt into our Graves? and what is Man, that he ſhould be able to defend us, when the leaſt blaſt deprives him of Life and Being? Thou art therefore, and thou alone, O great God of Heaven! thou art only able to defend us in the following courſe of our Life, from viſible and inviſible perils: Let thy Mercy be continued to us, ſhelter us from the malicious deſigns of all our Enemies, fruſtrate their wicked purpoſes; lead us in all our ways, direct us in all our paths, bleſs us in all our undertakings,

undertakings; we live in a crooked Generation, in a world that overflows with sin and wickedness, and our Conversation is amongst evil-doers, let therefore thy Wisdom and thy fear so possess our Souls, that we may not be drawn away by the Vices of the Age, nor intangled in such Labryinths of Sin, as might indanger our eternal welfare. Suffer us not to be inticed with the allurements of unlawful Pleasure and Profit. We trust not to our selves, O Lord, and our own frail resolutions, because we have broken them so often, that we have cause to mistrust our selves, and to rely chiefly upon thy merciful guidance. Let thy Truth direct us, and thy Spirit lead us, as well as thy Power protect us, from the invasion of Error and Vice; give us a right understanding of thy Will, an unchangeable resolution to practise it; suffer us not to be drawn aside neither by fear nor by profit, from the profession of that pure Religion, in which we have had the happiness to be instructed. Give us all grace to value and prize this thy great Mercy, that we are Christians, and such Christians as have the benefits of thy sacred Oracles. O let us not be so unworthy to forsake that Religion, in which only we are to expect Salvation. Give us Grace to follow the Blessed Rules of good living that we

have

have learned; keep us from ſin, and of all ſins, chiefly from the ſins againſt our own Conſciences and knowledge. Give us peaceable Minds, quiet diſpoſitions, with a willing reſignation of our ſelves to thy Wiſe Providence in all things, wean our Hearts and Affections from the World; let not its Vanities poſſeſs any longer our affections. Let the knowledge that all things ſhall work together for our good, cauſe us to ſubmit without murmuring, to all the Croſſes that we may meet with. And as our time here below is but of a ſhort continuance, give us grace to mind our latter end, to prepare for our diſſolution betimes, to live always in expectation of another, and a more happy life, where we ſhall never ſee neither Sorrow nor Pain.

Bleſs us, we beſeech thee, in our Callings; proſper us in all our lawful endeavours to ſerve our Generation: And let us ſo demean our ſelves in our bodily and daily Employments, as that we may not forget in them to ſerve and glorifie thee, our God, which is the great and chief Employment of our lives: Suffer us not to miſpend our precious Talents, but, according to our Abilities and thy Mercies, let us ſo diſpoſe of them, of what kind ſoever they be, that thy Truth and Holy Name may be glorified thereby,

thereby, and the ends for which thou haſt given them anſwered.

Bleſs this Family now proſtrate before thee; with our years increaſe all our Graces, ſanctifie and prepare us for thy Enjoyment; purifie and cleanſe our Hearts, and mercifully continue and augment all thy Bleſſings upon us. Take into thy protection and favour, the tender and weaker part of it, the Infants and Children; provide, we beſeech thee, for the welfare of their Souls, as well as for their Bodies, imprint thy holy fear in their Hearts, that they may glorifie thee in their Lives.

Bleſs all our Relations whereſoever they be diſperſed; let thy Mercy and Truth guide them all the days of their Lives: Bleſs this Nation unto which we belong, puniſh us not according to our juſt deſervings and provocations; lay not upon us the guilt of innocent Blood. But pardon the extravagancy of our lives, and cauſe a real Reformation to be practiſed, as well as profeſſed amongſt us; thou giveſt us Temporal Mercies in abundance, continue thy Spiritual to us; ſuffer not our Enemies to deprive us of thy Truth and Goſpel; watch over us, and diſappoint all their wicked purpoſes for our Ruine, and give us all Hearts to be truly thankful for the many Favours, Bleſſings, Mercies

cies and Deliverances, which from time to time in all Ages thou haſt heaped upon us and our Forefathers.

Bleſs more eſpecially, the perſon of our gracious Prince, and thine anointed, grant him a long and a proſperous reign, guard him from the barbarous purpoſes of all Murderers; ſave him from all their Plots and Conſpiracies; direct him in his Councils; proſper him in his Deſigns; and give him and us all Grace, to lay ſeriouſly to heart thy merciful proceedings towards us.

Bleſs all his Relations, enlighten them with thy Truth, ſanctifie them with thy Grace, and direct them by thy Spirit, that they may embrace, as well as know thy Sacred Truth, and govern themſelves according to its Holy Precepts. Bleſs thy Church diſperſed throughout the whole World, preſerve every Member of it from the Malice of the Devil and his Agents, increaſe daily the number of its true Profeſſors. Let thy Goſpel and thy Salvation be publiſhed in all Nations, bring back the *Jews*, and accompliſh the number of the *Gentiles*; and open the Underſtandings of all Men, that they may ſee the reaſonableneſs and excellency of that Religion, which Chriſt hath recommended to us; and not only ſee it, but embrace and practiſe it, ſetting aſide all prejudice and partiality.

Turn the Hearts of our greateſt Enemies, ſubdue our unruly Affections, reconcile our Differences publick and private, and give us all Grace, that we may truly ſerve and glorifie thee in our Lives. All this we beg for the Merits and by the Mediation of our moſt Bleſſed Lord and Saviour, in whoſe Words we ſum up all our imperfect Petitions, in that moſt perfect Form which he hath taught us.

OUR Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes as we forgive them that treſpaſs, againſt us. And lead us not into Temptation. But deliver us from all Evil. For thine is the Kingdom, the Power, and the Glory, for ever, and ever. *Amen.*

THE *Grace of our Lord Jeſus Chriſt, the Love of God the Father, and the comfortable Fellowſhip of the Holy Ghoſt, be with us all evermore.* Amen.

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*Another Morning Prayer for a Family, when Buſineſs is urgent.*

O Merciful God and Heavenly Father, by whoſe goodneſs we are yet alive; Thy

Thy Holy Name be praiſed for the ſafety and quiet repoſe of our Bodies the laſt Night, and for our preſervation until this moment, which we acknowledge to be a Mercy proceeding from thy Power and Providence. We are ſenſible, O Lord, of our own weakneſs and frailty, unable of our ſelves to withſtand the aſſaults of our Spiritual and Corporal Enemies; from thy Mercy therefore we humbly Beg this, and all other Bleſſings needful for our Souls and Bodies; that thou wouldeſt be pleaſed to be gracious to us, and forgive us our Sins, and protect us from all dangers in the following courſe of our lives, defend our Souls from all aſſaults of Sin and Satan, keep us in the Profeſſion and Practice of thy Holy Religion, without wavering; ſtrengthen our Mindes with a Divine Knowledge, and our Wills with thy Celeſtial Grace, that neither Error nor Vice may be able to prevail upon us. Defend alſo our Bodies from all the Snares that are laid for us. Let our lives be precious in thy ſight, ſanctifie all thy Mercies to us, and the more we are loaden with thy Temporal Bleſſings, let us be ſo much the more thankful, and ready to obey thy Holy Laws; ſend down thy Bleſſing upon all our actions and endeavours, in the Callings in which thy Providence hath placed

placed us: As our chief aim is the Promotion of thy Glory, be pleaſed to aſſiſt us in the advancing of it. Preſerve our Minds from all inward troubles, murmurings and diſturbances, and arm us we beſeech thee with that unchangeable Spirit, as may contemn the Loſſes and Croſſes of the World; for that purpoſe captivate our affections to thee and thy Service; take poſſeſſion of our Hearts, and ſuffer them not to dote too much upon theſe lower Vanities. O Lord, as our Treaſure is in Heaven, let there be the end of all our deſires, and the centre of all our Actions.

Gracious God, we pray thee not only for our ſelves, but for the whole Catholick Church, and for that part of it planted in theſe three Nations. O! let not our Enemies triumph over us, but watch over and preſerve thy Son from all the Conſpiracies of the Devil and his Agents: Reunite our Diviſions, and make us all of one Heart, and of one Mind: Preſerve the King and Queen's Majeſty in Health, Peace, and Proſperity: Give his Counſellors Wiſdom, his Army Victory, and all his Subjects Happineſs and Plenty.

Take into thy Protection, all our Kindred and Friends, defend their Bodies from dangers, and their Souls from Schiſm

Schiſm and Error. Be merciful to all Men, as thou haſt Created Mankind for Happineſs, diſcover to them the Means appointed by thy Wiſdom, to bring them thither, and give them Grace to embrace the gracious offers of thy Providence.

All theſe Mercies, and others which thou knoweſt moſt needful for our well-being here, and our Glorious Being hereafter, we humbly beg by the Merits and powerful interceſſion of thy Chriſt, and our Saviour, who hath taught us thus to Pray,

OUR Father which art in Heaven, hallowed be thy Name. Thy Kingdome come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us. And lead us not into Temptation. But deliver us from all Evil. For thine is the Kingdom, the Power, and the Glory, for ever, and ever. *Amen.*

THe *Grace of our Lord Jeſus Chriſt, the Love of God the Father, and the Fellowſhip of the Holy Ghoſt, be with us all evermore.* Amen.

A

*A Morning Prayer for a ſingle Perſon.*

ALmighty God, by whoſe Gracious Providence I am yet alive, and eſcaped out of all the dangers and difficulties of this mortal life, by whoſe merciful Protection I have been preſerved the laſt Night from all Corporal and Spiritual Enemies: I adore thy Divine Mercy and Goodneſs, ſo viſibly expreſſed in every moment of my life. I praiſe thy Holy Name for this, and all other favours received from thy Wiſdom and Power; I glorifie thine infinite Majeſty, and acknowledge thee, O! my God, to be the Author of my Preſervation, as well as of my Being; of my ſelf I am not able to reſiſt the leaſt danger or Enemy; were it not for thy watchful Eye and Power, I had been long ago in my Grave; but thy goodneſs hath yet ſpared me, notwithſtanding my unworthineſs, and the many Provocations of my Life: O Merciful Father, thy Bleſſings have been heaped upon me in abundance, though I have returned thee for them all, nothing but ingratitude and Sin; when I make a Reflexion upon my ſelf, and thy liberality, upon my paſt behaviour, and thy manifold Bleſſings beſtowed upon me from day to day; I cannot but wonder at the infiniteneſs

neſs of thy Mercy, which could not yet be exhauſted, nor diſcouraged by my unthankfulneſs; but let the Senſe of thy Love to me, change and alter the temper of my Soul, the reſolution of my Mind, and the Actions of my Life; ſuffer me not to preſume upon theſe outward Expreſſions of thine Affection to me; but let them inflame my Soul with a ſincere Love for thee my God, and with a fervent zeal for thy Glory: Suffer me not to be overcome by the powerful temptations of the World, nor to be drawn aſide by the allurements of Sin. I am ſo ſenſible, Lord, of the weakneſs of my own Nature, as not to truſt upon my ſtrength, which hath ſo often yielded to wicked enticements; aſſiſt me therefore, my God, with thy Divine and Holy Spirit, defeat the Devil's Power, diſappoint all his malicious purpoſes, and lead me through this wicked World in thy Faith and Fear. Continue alſo thy Protection to my weak Body, preſerve me from all dangers and Enemies, defend me from all Bloody and Cruel Souls, that I may live here below in the Service of my Generation, and in glorifying thee my Creator. Bleſs me in the Works of my Calling, give me a contented Mind, ſatisfied with the Events of thy Providence; that I may not complain of any thing that ſhall happen contrary

trary to my desire, and expectation, and a full resignation to thy Will and Pleasure. Suffer not my Soul to be too much in love with my self, nor with any thing here below, that I may avoid the pernicious Vices of Pride, self-conceitedness, Covetousness, Ambition, Lust and Vanity, which in these latter days possess Mens Minds, and hurry them into the Labyrinths that lead to Hell and Damnation. O Lord, I resign my self into thy hands; I desire to depend upon thee, to be govern'd by thee, and to live for thee. Enlighten therefore my Understanding with thy sacred Truth, sanctifie my Will and Affections with thy Blessed Spirit, and the longer I live, let me draw nearer, to thy likeness. Strengthen my Soul with an assurance upon thy Love and Protection, and pacifie all the disorders of my Passions; that whatsoever inconveniency I meet with in my conversation here below, I may enjoy a quiet and peaceable Temper of Spirit, which is so acceptable in thy sight; in Prosperity and Adversity, in Sickness and in Health, grant me an equality of Mind, not puft up with the one, nor cast down with the other; but give me Grace, that bearing willingly my Cross after Christ my Saviour, I may press forward towards that Immortal Reward, which thou hast pre-

pared for them that love and fear thee. In whatsoever condition thy Providence shall be pleased to bring me, give me, I beseech thee, a disposition suitable to it, that in following the Holy Example of my Glorious Redeemer, and imitating his Goodness, Piety, Charity, Patience in suffering, Holiness and other Vertues, I may glorifie thy Name on Earth, grace the Profession of thy true Religion, and prepare my self for Eternity; for that purpose, grant that I may employ all my Talents in those good uses for which they are designed, that when I shall render up my accounts to thee, I may not be ashamed of my Actions. O let my mind be fixed upon that terrible day, that I may live in expectation of it, and order my Soul and Body ready for my dissolution.

I humbly beseech thy Divine Majesty, to be gracious, not only to my self, but also to all my Relations; receive into thy Favour and Protection, all those that are committed to my Care, or that are near or dear unto me in Blood and Affinity; preserve their Souls from the Vices and Infection of the times, and their Lives from dangers and Enemies, and give them all Grace, to serve and Glorifie thee their God on Earth.

Send thy Blessings upon the Societies and Kingdom unto which I belong, forgive

give our National sins, suspend thy judgments that we have deserved, and if in thy Wisdom, thou thinkest fit to chastise us, destroy us not utterly; set bounds to the rage of our Enemies, and let all thy proceedings towards us, make a sincere Reformation in the Land: Deprive us not for every of the Comfort of thy Word and Ordinances, but protect this thy Church from the incroachings of Schism and Idolatry.

Be merciful, O Lord, to our King, defend his Person from all his Enemies, and let not their wicked Designs prosper against him, but give Wisdom to his Counsellors, Success to his Undertakings, Victory to his Armies, Grace and Fidelity to his Officers, Truth and Loyalty to all his Subjects, and Health and long Life to his Majesty: Be gracious to all his Relations, make them Examples of Piety and Godliness, discoverr to them the truth of thy Gospel, and give them all Grace to employ their Credit and Authority in promoting thy Glory, and incouraging thy true Religion against Error and Vice amongst us: Give us a Learned and Religious Clergy, a Wise and Pious Nobility, a sound and Vertuous Gentry, and let all such as are in any Offices of Trust, remember their Duty to thee, O God; their Obligations to their

Prince and his Subjects, and act with that Faithfulneſs and Integrity, that they may diſcharge a good Conſcience, and approve themſelves before thee as well as before Man.

Be gracious to all Nations, ſend them the light of thy Goſpel, baniſh from them all Miſts of Error and Hereſie, pacifie the Tumults of the World, and give them grace to acknowledge thee the true God, and Jeſus Chriſt whom thou haſt ſent, to be the Univerſal Saviour.

Theſe and all other Mercies, for them and thy whole Church, I humbly beg for his ſake and Merits, who is dead, riſen again, and ſits at thy Right hand, to make interceſſion for us.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread; and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from all Evil. For thine is the Kingdom, the Power, and the Glory, for ever, and ever. *Amen.*

Let thy Grace, thy Power and thy Truth, preſerve and accompany me all the days of my Life.

*A Morning Prayer for a young Perſon.*

O Heavenly Father, my great Creator and Protector, thy Holy Name be praiſed for all thy Mercies, chiefly for the quiet reſt of the laſt Night. At every moment I feel the expreſſions of thy goodneſs; thou ceaſeſt not to ſhew me ſome tokens of thy Liberality, ſince thou haſt given me this Being. O merciful God, how great and many are thy Mercies to me in theſe few Minutes that I have ſpent in the World; I perceive that thou art the inexhauſtible Fountain of all good, and the boundleſs Ocean of all perfections: To thy Divine Majeſty therefore, I make my Addreſs, to ſupply the daily neceſſities of this weak Body and ſinful Soul, which proceed from thee. Forgive, I beſeech thee, O my God, the miſtakes and frailties of my youth. As I am ſenſible of my frequent miſcarriages, cauſe me alſo to be ſenſible of thy Mercy and Pardon. I am entered into the World in a ſtate of imperfection, I carry about me ſtrong Inclinations to Sin, and the breach of thy Sacred Laws, which I cannot ſhake off in a moment; but gracious God, blot out all mine Iniquities, and aſſiſt with thy Divine Spirit, the pious Reſolutions, and Religious temper of

my Soul, *Thou haſt promiſed not to quench the Smoaking Flax, nor break the bruiſed Reed*, not to caſt away a Creature for ſome imperfections, but to encourage the hopeful beginnings of Piety in Man: Perform this thy Promiſe, O my God, in my ſinful Soul increaſe what is good; rectifie what is amiſs; ſanctifie and purifie this inner part of my ſelf, from all the fleſhly Pollutions that I may be guilty of; enlighten my Underſtanding with a right knowledge of thy Will and Word, give me thy heavenly Wiſdom, and a clear apprehenſion of thoſe things thou requireſt from my Faith and Practice. Suffer me not to be carried away by the inticements of Hereſie and Error; but as thou haſt cauſed me to be born, and initiated by Baptiſm into the profeſſion of thy true Religion; give me grace to reſiſt all the Temptations that may endeavour to draw me from it, and to continue in it to the laſt moment of my days. Sanctifie my Will and Affections more and more, keep me from the Infectious air of wicked Company, and vitious Converſation; ſuffer me not to be carried away with the Vices of the Age, but ſtrengthen my Reſolutions in thy Faith and Fear, grant me that diſcretion and prudence, that I may perceive the Snares laid for me, and know how to ſhun and

avoid

avoid them, that I may lead an innocent, harmleſs, and righteous Life; keep me out of the Labyrinths of ſin and wickedneſs, in which many are inſenſibly intangled; and as my great Task in the World is to ſerve thee, inable and aſſiſt me in the Proſecution of that deſign; make me to ſee the Vanity of the World, and all Worldly advantages, that my inexperienced Soul may not be bewitched with any deceitful enjoyments, but that I may ſettle my affections upon thee, my God, and live continually in expectation of my approaching Change, and of the immortal Poſſeſſions, where true Joys are to be found.

I beſeech thee alſo, Merciful Father, to ſend and continue to me all things needful for my weak Body, grant me Life and Health, that I may glorifie thee on this ſide the Grave, as thou wilt glorifie me on the other ſide. Enable me to ſerve my Generation, and to do good in the World, that I may not be ſaid to live in vain: Increaſe my Gifts and Talents and thy Temporal Bleſſings, and give me a Heart to diſpoſe of them according to thy Will. Preſerve me from all dangers and Enemies; ſuffer them not to prevail upon me, but limit their malice and rage. I truſt upon thy Power and Protection; let me have the experience of it

at every ſtep that I ſhall make, and accompany all my endeavours and actions with ſucceſs and bleſſing. Strengthen my Soul with a reliance upon thee, and a ſubmiſſion to thy Will in all things; prepare me to bear the Croſſes that thou wilt lay upon me, and aſſiſt me through the troubles of the World, by thy divine Spirit; imprint thy fear in my tender Soul, give me a ſenſe of thy all-ſeeing Eye and infinite Preſence, that I may dread thy juſtice and Power, as well as I love thy Mercy and goodneſs, and be kept from any extravagancies of Life; that I may walk continually as in thy preſence, and in expectation either of Rewards or Puniſhments, according to my actions. Grant me, I beſeech thee, O overflowing Goodneſs, all the conveniencies of this Life; ſanctifie what thou haſt already given, and make me uſeful, and a Comfort to all my Relations. Be merciful to them alſo, I pray thee protect, preſerve, and keep them in theſe troubleſom times; defend their Bodies from Death and danger, and their Souls from Error and Vice; preſerve the King's Majeſty and all the Royal Family, in Health and happineſs. And ſend to all this Nation a continuance of Peace and Proſperity, with a real Reformation of their Lives. Grant theſe and all other Mercies, neceſſary for them and thy

thy whole Church, through and by the Mediation and glorious interceſſion of my Bleſſed Saviour, who hath thus taught me to ſum up all my imperfect Prayers.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from all Evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

*Let thy merciful kindneſs, O Lord, be upon me, like as I do put my truſt in thee.* Pſal. 33. 21.

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*A Morning Prayer for a younger Perſon.*

O Almighty God, who haſt ſaved me alive till this time, preſerved me from my Mothers Womb, and guarded me from the dangers of the laſt Night, thy Holy Name be praiſed for this and all other expreſſions of thy Mercy and Goodneſs to me; give me grace to employ this Life which thou ſpareſt me to thy Honour and Glory; keep me from

Sin and Temptations, and whatſoever might prejudice my Soul or my Body. I recommend my ſelf into thy hands and protection; ſave me from the Dangers and inconveniencies of this Life; grant me thy Wiſdom and thy Fear, increaſe in my Soul all knowledge, give me a right underſtanding of thy Will, and Grace to practiſe it. Preſerve me from the Vices of the Age, from the Allurements of Sin, and the Corruptions of the Times: Seaſon my tender Soul with a Love for thee, my God, and a ſincere dread of thy Power and Divine Majeſty. Protect me in the Profeſſion of thy true Religion, and Bleſs me with Spiritual and Temporal Bleſſings; and grant me that holy Reſolution and Temper, that I may ſo live in this Life, and ſo ſpend my days, that I may attain at laſt to Everlaſting Life.

Preſerve my Parents, Relations, and thoſe whom thou haſt placed over me, in Health and Proſperity; ſend them an increaſe of all thy Bleſſings; ſave the King's Majeſty from all his Enemies, grant him Health and Proſperity, and the whole Nation peace and happineſs, for Jeſus Chriſt his ſake.

OUR Father which art in Heaven; Hallowed be thy Name. Thy King-

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dom come. Thy Will be done in Earth as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from all Evil. For thine is the Kingdom, the Power, and the Glory, for ever, and ever. *Amen.*

*The Lord preſerve my going out, and my Coming in, from this time forth, and for evermore.* Amen. Pſal. 121. 8.

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*A Morning Prayer for a Child.*

UNto thee, lift I up mine Eyes, O thou that dwelleſt in the Heavens. *Pſal.* 123. 1.

Thy Holy Name be praiſed, for the laſt Nights Reſt and Preſervation, protect me alſo this day from all dangers, Bodily and Spiritual, keep me from ſin, teach me thy Ways, grant me thy true Wiſdom; increaſe my abilities to ſerve thee; bleſs me in my endeavours and actions, ſanctifie my Soul and Body; give me the underſtanding of thy Word and Laws, and a Heart to practiſe them; keep me in the Profeſſion of thy true Religion, and from the Wicked deſigns of Schiſm and Idolatry; imprint thy fear

fear in my tender Soul, and a ſenſe of thine infinite Preſence, that I may glorifie thee here on Earth, O my Creator and Heavenly Father, and at laſt, attain to that Glory which thou haſt promiſed to thoſe that ſhall obey thy ſacred Commands. Bleſs and preſerve my Parents, Kindred and Relations; ſave the King's Majeſty, and grant him Health, and Proſperity. All this I beg from thine infinite goodneſs, for Jeſus Chriſt his ſake, my only Saviour and Mediator, who hath taught me thus to Pray.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from all Evil. For thine is the Kingdom, the Power, and the Glory, for ever, and ever. *Amen.*

*Bleſſed be the Lord God of our Iſrael, from everlaſting, and World without End.* Amen.

*An*

*An Evening Prayer for a private Family, according to the Book of* Common-Prayer; *with ſome Collects for the Times.*

O Lord, correct us, but with judgment, not in thine Anger, leſt thou bring us to nothing. Hide thy Face from our Sins, and blot out all our Iniquities. *Jer.* 10. 24. *Pſal.* 51. 9.

ALmighty and moſt Merciful Father, we have erred and ſtrayed from thy Ways like loſt Sheep. We have followed too much the devices and deſires of our own Hearts. We have offended againſt thy Holy Laws. We have left undone thoſe things which we ought to have done; and we have done thoſe things which we ought not to have done, and there is no Health in us. But thou, O Lord, have mercy upon us, miſerable Offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; according to thy Promiſes declared unto Mankind, in Chriſt Jeſus our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, to the glory of thy holy Name. *Amen.*

Lord

*Let this be repeated by all the Family.*

Lord, have mercy upon us.
*Chriſt have mercy upon us. And forgive us all our Sins.*

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from all Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

O Lord, ſhew thy mercy upon us.
And grant us thy Salvation.
O Lord, ſave the King and Queen.
And mercifully hear us, when we call upon thee.
Endue thy Miniſters with Righteouſneſs.
And make thy choſen People joyful.
O Lord, ſave thy People.
And bleſs thine Inheritance.
Give peace in our time, O Lord.
Becauſe there is none other that fighteth for us, but only thou, O God.
O God, make clean our Hearts within us.
And take not thy Holy Spirit from us.

Almighty

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite Hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee the God of all Mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

O God, from whom all Holy Desires, all good Counsels, and all just Works do proceed, give unto thy Servants that peace which the World cannot give, that both our Hearts may be set to obey thy Commandments, and also that by thee we being defended from the fear of our Enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

LIghten our Darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the Love of thy only Son our Saviour Jesus Christ. *Amen.*

ALmighty God, who seest that we have no power of our Selves to help our selves; keep us both outwardly in

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our Bodies, and inwardly in our Souls; that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. *Amen.*

O Almighty God, who alone canst order the unruly Wills and Affections of sinful Men, grant to thy People that they may love the thing which thou commandest, and desire that which thou dost promise, so that among all the sundry and manifold changes of the World, our Hearts may surely there be fixed, where true Joys are to be found, through Jesus Christ our Lord. *Amen.*

O Lord, who never failest to help and govern them, whom thou dost bring up in thy stedfast Fear and Love, keep us, we beseech thee, under the protection of thy good Providence, and make us to have a perpetual Fear and Love of thy Holy Name, through Jesus Christ our Lord. *Amen.*

O God, whose never failing Providence ordereth all things, both in Heaven and Earth; we humbly beseech thee, to put away from us all hurtful things, and to give us those things which be

be profitable for us, through Jeſus Chriſt our Lord. *Amen.*

BE merciful, O Lord, to this Church and Nation; puniſh us not accord to our deſervings, but let thy Mercy protect and ſave us from the Evil hands of all our reſtleſs Enemies; continue thy Word and Goſpel amongſt us, remit our ſenſeleſs Diviſions; open the Eyes and Hearts of all our Diſſenting and diſaffected Brethren; that they may embrace thy Truth; ſet aſide all Prejudice, and joyn with us thy Servants in the ſincere Worſhip of thee the true God: All this we beg for Jeſus Chriſt his ſake. *Amen.*

O God, for as much as without thee, we are not able to pleaſe thee, mercifully grant, that thy Holy Spirit may in all things direct and rule our Hearts, through Jeſus Chriſt our Lord. *Amen.*

O Almighty God, who art a ſtrong Tower of defence unto thy Servants, againſt the face of their Enemies: We yield thee Praiſe and Thankſgiving, for our Deliverance from thoſe great and apparent Dangers wherewith we have been compaſſed. We acknowledge it thy goodneſs, that we are not delivered over as

as a Pray unto them; beſeeching thee ſtill to continue ſuch thy Mercies towards us, to diſcover all helliſh Plots contrived againſt our King, Religion, and Country, and to diſappoint all the black Deſigns of our Bloody Enemies; that all the World may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. *Amen.*

O Lord our God, who upholdeſt and governeſt all things in Heaven and Earth, Receive our Humble Prayers for our Soveraign Lord and Lady, the King and Queen, ſet over us by thy Grace and Providence. And ſo together with them, Bleſs the whole Royal Family, with the Dew of thy Heavenly Spirit, that they ever truſting in thy goodneſs, protected by thy Power, and Crowned with thy gracious and endleſs Favours, may continue before thee in Health, Peace, Joy, and Honour, a long and happy life upon Earth, and after Death obtain everlaſting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Jeſus Chriſt our Saviour. *Amen.*

BLeſs, we beſeech thee, O Lord, our Biſhops, Prieſts, and Deacons, with true Knowledge and underſtanding of thy Word, and that both by their Preaching and living, they may ſet it forth and ſhew

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it accordingly, enable them all to be faithful in their great truſt, in the maintenance of thy true Religion, againſt the Incroachings of Popery, Hereſie, Schiſm, and Prophaneneſs. Bleſs the Lords of the Council, and all the Nobility, Magiſtrates and Gentry, with Grace, Wiſdom, and Underſtanding of thy Will and Word. Give to all Nations Quietneſs and Peace, and to this thy People give Unity and Happineſs; help the weak-hearted, raiſe up them that fall, ſubdue Satan under our Feet: Comfort all that are in Tribulation; preſerve all that are in danger; ſhew thy pity to Priſoners and Captives: Provide for the Fatherleſs, the Widows, and all that are Oppreſſed. Have mercy upon all Men. Forgive our Enemies, and turn their Hearts. Preſerve for our Uſe the kindly Fruits of the Earth. And endue us with the Grace of thy Holy Spirit, and amend our Lives according to thy Holy Word. All this we beſeech thee to grant us, for Jeſus Chriſt his ſake. *Amen.*

From our Enemies defend us, O Chriſt.
*Graciouſly look upon our Afflictions.*
Pitifully behold the ſorrows of our Hearts.
*Mercifully forgive the Sins of thy People.*
Favourably with mercy hear our Prayers.
*O Son of David have mercy upon us.*

Both

Both now and ever vouchſafe to hear us, O Chriſt.

*Graciouſly hear us, O Chriſt, graciouſly hear us, O Lord Chriſt.*

O Lord let thy mercy be ſhewed upon us.

*As we do put our Truſt in thee.*

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the Glory of thy Name, turn from us all thoſe Evils that we moſt righteouſly have deſerved; and grant that in all our Troubles, we may put our whole Truſt and Confidence in thy mercy, and evermore ſerve thee in Holineſs and pureneſs of Living, to thy Honour and Glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious Favour, and further us with thy continual help, that in all our Works begun, continued and ended in thee; we may glorifie thy holy Name, and finally, by thy mercy, obtain everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt given us Grace at this time with one accord, to

to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their Requeſts: Fulfil now, O Lord, the deſires and Petitions of thy Servants, as may be moſt expedient for them; granting us in this World knowledge of thy Truth, and in the World to come life everlaſting. *Amen.*

*THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore.* Amen.

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*An Evening Prayer for a whole Family, ſutable to the times.*

O Merciful God, here we thine unworthy Servants are proſtrate before thee, at the cloſe of this day, loaden with thy manifold Mercies, to acknowledge the Weakneſſes and miſcarriages of our Lives, and to bewail the ſinfulneſs of our Natures. Our Iniquities are many, and our Tranſgreſſions are multiplyed every day. We feel within us a forward inclination to that which is unlawful; we carry about us a Body of Sin, and the leaſt Temptation draws us aſide from thy holy

holy Ways. How negligent have we been of thy Commands? How vitious in our Lives? How careleſs in our Duties? How unthankful for all thy Mercies? We can give no account of the number of our miſtakes, for they are numberleſs. Therefore we humble our ſelves before thee in a deep ſenſe of our own ſinfulneſs and unworthineſs; we caſt away all confidence and reliance upon our own Merits. But we come to thee with a Confidence upon Chriſt's Merits, truſting upon his promiſes and gracious invitations; For his ſake, O merciful Father, forgive us all our Treſpaſſes, magnifie thy Divine goodneſs, by the pardon of our great and hainous Offences: Look upon the Atonement made for us, and in conſideration of the precious Blood of our great Saviour, ſpilt for our Redemption; accept of our Perſons, and Prayers at this time. Take not away from us only the guilt, but alſo the Corruption of Sin, that we may not continue in our Provocations againſt thy Divine Majeſty. As thou haſt given us a ſenſe of our Ignorance and Weakneſs; give us the proper Remedies to theſe two Evils, enlighten our Underſtandings more and more with thy Bleſſed Truth; purifie our Wills from all unregenerate affections; ſanctifie and change the whole frame of our Souls according to thy revealed Will.

Will. For that purpoſe, grant us we beſeech thee, good God, an increaſe of all our Graces, give life and growth to theſe Seeds of Holineſs and Immortality; ſtrengthen the Intereſt of Piety in every one of us, with a holy dread of thy Power and Juſtice, and a bleſſed Love for thee our God, who only art lovely. Open our Eyes, that we may perceive the Beauty, and Excellency of Vertue, and the filthineſs and danger of thoſe ſins we have been moſt inclinable to practiſe. Let the woful circumſtances of our Boſom Luſts, viſible by our own experience and others Examples; reclaim us betimes to an Obedience to thy Sacred Laws; make us truly ſenſible both of the ſhame that attends upon Sin, and of the miſery that conſequently follows it, that we may begin the great Work of Repentance betimes, and vigorouſly proſecute it, till we have brought under all our irregular inclinations, which are ſo imperious in the Children of diſobedience. Make us clean Hearts, O God, and renew a right Spirit within us: Purifie our ſins from all Infection, from all Evil Thoughts, wicked Affections, and ſinful deſigns; above all, keep us from the reigning ſin of Hypocriſie, that we may be ſincere in our Profeſſion, and that we may not deceive our ſelves, by thinking to deceive others.

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As our great buſineſs on this ſide the Grave, is to ſerve thee our great Creator, and prepare our ſelves for Eternity; aſſiſt us mercifully in our endeavours relating thereunto, direct, comfort, and ſuccour us againſt all Temptations; give us Hearts and Lives, that we may adorn the Goſpel of our Saviour Chriſt. Let neither the inticements of Sin, nor the ſuggeſtions of the Devil, nor the allurements and Vanities of the World, draw us away from thee, our good God, nor from the Profeſſion of thy ſacred Truth. Keep us from evil Examples and wicked Company and Perſwaſions, and from the Corruptions of the time. As thou haſt been gracious to our Forefathers in this Land, in preſerving them and their Religion from all bloody deſigns and attempts; continue thy protection to us their Children: Preſerve thy Goſpel in this Nation; defend us from Hereſie, Idolatry, and Schiſm: Unite us all in love and affection one towards another, and in conformity to thy Will in all things. Remove the differences and prejudices that are amongſt us, that we may embrace one another, as Bretheren deſigned for the ſame Happineſs; ſanctified by the ſame Spirit, and redeemed by the ſame Chriſt.

O gracious God, watch over us we beſeech thee, let not the Craft and Power

of

of our Bloody Adverſaries prevail, or overcome the Profeſſors of thy Goſpel. Defeat all their wicked endeavours againſt our Prince and his People, and diſcover and diſappoint all their Plots. Let Religion and Truth flouriſh in our days, and keep us all from Prophaneneſs and Error. Send thy Bleſſings to this Family, here humbled before thee, and to every member of it. As thou haſt received us into thy Protection, grant us a continuance of it this Night eſpecially; Let the Eye of thy Providence be awake over us, to ſhelter and preſerve us when we ſhall be aſleep. Keep us all from fearful Dreams and Apprehenſions, and ſinful Fancies. Let nothing injure either our Souls, or our Bodies; bring us ſafe through the ſhadows of the Night, to behold the Glory of another day, and feel again the manifold expreſſions of thy great goodneſs to us. O Lord, we depend upon, and truſt only in thee. Thou alone haſt been the Saviour of our Perſons that belong to thee, defend them we beſeech thee from the malice of the Devils, and the attempts of Bloody-minded Men, and from all accidents and dangers whatſoever, that we may yet live to praiſe and glorifie thee here on Earth, and do ſervice to our Generation.

Send thy Bleſſing to all Princes and

Magiſtrates, eſpecially to our King and Queen, and all Governours under them in Church or State; preſerve them from all Rebellious Deſigns and Attempts of our Enemies, and give them grace to employ their Credit, Power, and Authority in the maintenance of thy Truth and Honour; and in the ſuppreſſion of Atheiſm, Vice, Prophaneneſs, and whatſoever agrees not with ſound Doctrine. Give ſucceſs to their pious endeavours, Victory to our Fleets and Armies, Life and ſafety to all the Noble Souls that watch over us, or fight for us. Diſappoint all the Wicked deſigns of Antichriſt, ſcatter and ſubdue all his Bloody Agents, and let thy Goſpel and will be known to all the Nations under the Sun.

Theſe and all other Mercies convenient for our Souls and Bodies, we humbly beg, for the ſake and Merits of that immaculate Lamb, who is dead for us, and now makes interceſſion at thy right hand; and we conclude theſe our imperfect Prayers, with this moſt perfect Form.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Teſpaſſes, as we forgive them that Treſpaſs againſt

gainſt us. And lead us not into Temptation; But deliver us from Evil; For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

THE Peace of God which paſſeth all Underſtanding, preſerve our Hearts and Minds in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord. The Bleſſing of God Almighty, Father, Son, and Holy Ghoſt, be with us all evermore. *Amen.*

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*An Evening Prayer for a ſingle Perſon.*

O Being of Beings, the great Creator of the World, and preſerver of Mankind, by whoſe gracious goodneſs I am now alive, and brought ſafe through the many dangers and inconveniencies of this mortal Life, to the cloſe of this day. I humbly acknowledge thy Providence, and merciful Protection: Thou haſt fed me with thy Creatures, defended me by thy Power, inſtructed me in thy Truth, admitted me into thy Church; for theſe, and all other Mercies received from thy Bountiful hand, I return thee my homage and Thanks, and confeſs my ſelf unworthy of the meaneſt of thy Favours, by reaſon of the many Provocations

that I am guilty of. O Lord, I have sinned against Heaven, and against thee, and am no more worthy to be called thy Son; my Transgressions are multiplyed every day, and mine Iniquities are without number. How easily have I yielded to the Power of Temptations! how often have I broken thy sacred Laws! Gracious God, be merciful, be merciful to me a Sinner; blot out all mine Iniquities, and forgive me for the sake of my dear and only Saviour, who is dead, and intercedes for me. Accept his Sacrifice and Mediation for my poor Soul, grieved with the sense of Sin. Give me true Repentance, and that Frame of Spirit and Holy Resolution, unto which thou hast promised in thy Holy Word, mercy and forgiveness. As thou hast begun the Work of Reformation in me, perfect it, I beseech thee, by the continual influences of thy Holy Spirit; forsake me not, good God, nor leave me to my wretched self, but let thy Truth and Wisdom direct my Understanding, and thy grace govern my Will in the practice of Piety. Suffer me not to be overcome by the mistakes and inticements of Sin and Satan; defend my Soul from all wicked impressions and infections of the World. As thou hast redeemed me for thy self, let not Vice nor Error draw me from thee,

nor

nor the dangerous Allurements of Earthly Vanities; but as my dependency is upon thy Power, let my expectation of Happineſs be from thy Bounty, and my delight be in fulfilling thy holy Will. Strengthen and increaſe in me all goodneſs. Let every day bring me nearer to thee, and to that Purity and Holineſs, without which no Man ſhall ſee thy Face. Time, that carries me apace to my cold Tomb, minds me of an Eternity, of a Reſurrection, and the laſt Judgment. Prepare me, I beſeech thee, for this laſt Account, and that terrible Day, wherein every Man ſhall give up an account of his Actions, before a Righteous and Impartial Judge. Grant that I may find Mercy and Favour at the hands of my great Redeemer, and be admitted into the Joys of his Paradiſe.

And as I am now going to lye me down to refreſh my weary Body with reſt, bleſſed God, be merciful to me this Night, protect me from all dangers and Evils. Suffer not the Malice of the Devils, nor of Wicked Men, to hurt this outward Tabernacle, nor the precious Soul that is within; keep from me all troubleſom Dreams, and Thoughts; and whether ſleeping or waking, let my Soul be armed with a reliance upon thy Goodneſs and Power; grant me a moderate Reſt, that I may be better enabled to ſerve thee in my Gene-

ration, and proceed on in the Employment, unto which thy Providence hath called me. In which, let my chief aim be to advance thy glory, rather than my own ſordid Intereſt, and to mind the careful management of all the Talents which thou haſt put into my hands, that I may, as a good Servant and Steward, improve and increaſe them.

Look in mercy upon all my Relations, whereſoever they be; let thy Grace, thy Truth and Goodneſs, accompany and protect them, during their abode here below. Crown with the choiceſt of thy Bleſſings, our Religious King and Queen, ſhield them from the wicked attempts of all their Enemies, and give them long Life, Health and Proſperity now, and at laſt receive them into everlaſting happineſs. Bleſs all their Royal Relations, give them all Grace to be inſtrumental in promoting the Intereſt of thy Truth, Godlineſs and Virtue; that they may anſwer the good ends for which thou haſt put much into their Hands. Bleſs all Governours and Magiſtrates, give them Grace to prefer thine Honour and Glory to all other Corrupt purpoſes whatſoever. Defend this Nation from all Plots and Conſpiracies, defeat the Deſigns of all our Enemies, and diſappoint all Combinations againſt it. If thou wilt

afflict

afflict us, good God, let it be for a time; take not thy Truth and Gospel from us and our Posterity; and sanctifie all thy Judgments and Mercies to us, that they may effect and produce in us that Reformation, and those Graces for which they are intended. Spread thy Gospel and Truth all over the World, pull down Antichrist, let all Nations understand thy Will, and readily submit unto it. Be merciful unto all Sons and Daughters of Affliction; comfort and succour all sick Persons, and such as are grieved with the loss of Goods, Friends or Relations. Be thou their good God and Saviour in thy due time, giving them grace to submit to thee, to trust upon thee, and to expect from thy mercy alone, a seasonable and proper Remedy to all their pressures and troubles. And now, blessed Lord, I recommend my self again into thy merciful hands, and conclude these my imperfect Prayers with that most perfect Form recommended to us by my good Saviour, in whose Name I beg, and for whose sake I intreat thee, O merciful Father, grant me these my Requests, and all other Mercies which thou knowest needful for my Soul and Body.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Teſpaſſes, as we forgive them that Treſpaſs againſt us. And lead us not into Temptation; But deliver us from Evil; For thine is the Kingdom, and the Power, and the Glory, for ever, and ever. *Amen.*

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*An Evening Prayer for young Perſons and Children.*

O God, who haſt received me amongſt thy Children, inſtructed me in thy Truth, and called me to be a Profeſſor of thy Holy Religion; Great and merciful Creator, who haſt been my Protector and Defender from all dangers, look down in mercy upon me, and continue thy Favours to me, the remaining part of my Life. I ſee and experience every day the manifold expreſſions of thy goodneſs. Thy Holy Name be praiſed for them all. Give me more and more a Senſe of thy mercifulneſs, and a grateful heart; that in theſe tender Years I may learn my great Duty, to ſerve and glorifie thee on Earth, and prepare my

ſelf

ſelf for an Eternity; for this purpoſe increaſe my knowledge, and the graces thou haſt been pleaſed to beſtow upon me, through a good Education of my Religious Parents. Bleſs all my endeavours and theirs; imprint thy holy Fear in my tender Soul; preſerve me from ill Company, from the Vices and Errors of the Times; make me truly conſtant and faithful in the Profeſſion of that Holy Religion unto which I am called. Give me a right Underſtanding of its divine Precepts, and grace to practiſe them in my Life. Let thy Word be my Rule, thy Truth my guide, thy Spirit my Comforter, and thy Glory my Reward. Preſerve me, I beſeech thee, my good God, from the Evils unto which I am ſubject; and let my Soul and Body be precious in thy Sight; eſpecially this Night, into which I am entring, let the Merciful Eye of thy Providence preſerve me, during its mournful ſhadows, from all Spiritual and Temporal Enemies. Let thy Holy Angels guard and protect me, and bring me ſafe to the next day, to behold and admire the Wonders of thy Creation and Providence in the World. Make me uſeful in my Generation, bleſs all my undertakings and endeavours in my Calling, that I may by it advance thy Glory, and do good both to my ſelf and others.

And becauſe our natural Poverty is ſuch, that without thee, and a continual ſupply from thy Bounty, we cannot poſſibly ſubſiſt; gracious God ſend me all things needful for my Soul and Body; let me not depend too much upon the plentiful Proviſion of theſe earthly things already made for me; but as thou art the Life and Soul of all thy Creatures, and without thy Bleſſing, our greateſt plenty of good things is altogether unprofitable, let the expectation of this Bleſſing incourage me to depend wholly upon thy favour, and ſtir up my induſtry in the duties of my Calling, and in the ſervice of my Country.

Bleſs all my Relations and Parents, more eſpecially [*here name ſuch as are in Affliction*] grant them long life, health and happineſs, preſerve the King's Majeſty, all my Governours and Teachers, inable them all in their places to glorifie thee their God, and do good to this Nation and People: Defend us all from our Enemies at home and abroad, and ſuffer them not to triumph over us, but continue in our days Peace, Truth, Juſtice, Plenty and Proſperity. Theſe and all other Mercies I humbly Beg for Chriſt Jeſus his ſake, my only Saviour and Mediator, who taught us thus to pray.

Our

OUR Father which art in Heaven; hallowed be thy Name. Thy Kingdome come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us. And lead us not into Temptation; But deliver us from all Evil; For thine is the Kingdom, the Power, and the Glory, for ever, and ever. *Amen.*

LEt *thy grace, thy Truth and Goodneſs be with me, preſerve and keep me now and for evermore.* Amen.

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*Prayers before Meal.*

SEnd down thy Bleſſing, good God, upon theſe thy Creatures that we are now to be partakers of; inable them to feed our Bodies, and recruit our weakneſs, and ſtrengthen us to ſerve and glorifie thee on Earth, that we may receive from thee the Rewards of thy Servants in Heaven. This we beg for Jeſus Chriſt his ſake. *Amen.*

*Another Prayer before meat.*

GRacious God, we ſee by theſe freſh Expreſſions of thy Bounty, that thou art never weary to load us with thy good things. Sanctifie them unto us at this preſent time, and us to thy Service, through Jeſus Chriſt our Lord. *Amen.*

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*A Profitable Meditation at the ſight of a Table ſpread or covered with Food for our Bodies.*

HOw often have I taſted and felt the goodneſs of my God! He is that full Ocean of Mercy and Sweetneſs, from whence theſe Streams proceed by various diſpenſations and Methods. He is that bottomleſs Fountain that never will be exhauſted. Here, here are tokens of his Love to us, and care of our preſervation, before our Eyes: Theſe Creatures are ſent to mend the daily breaches of this outward Tabernacle, to recruit our Mortal Weakneſſes with a freſh ſupply, to corroborate the decaying ſtrength of Nature with new Spirits: We ſee, by experience, that theſe Bodies that God hath made, he is careful to maintain, and

and by the Influence of the Heavens, and the Fruitfulneſs of the Earth, to furniſh with all their Wants. O wonderful Providence! How full and plentiful are thy Stores! that ſo great a ſhare is appointed for me. How rich is that Bounty, that when all my Fellow Creatures, ſo many Millions in Number, are provided, vouchſafes me ſo great a Lot and large Portion. He can never want, that entertains a good Correſpondency with the great Purveyor of Mankind, whilſt the Avenues and Conveyances are open. O ſhut not up thy mercy from us; for let my Eſtate be never ſo great, and the Proviſion for my Body be never ſo large, alas theſe poor ſenſeleſs Creatures cannot benefit me without thy Bleſſing accompanies them; theſe morſels may as ſoon choak as feed me; without that inviſible Vertue which thou alone canſt ſend along with them; I humbly crave it at thy good hands, my good God; let not my Sins ſower or poiſon theſe thy Mercies; let me not truſt too much upon theſe outward aſſiſtances of Life and Health, but as by thy daily proceedings, thou haſt taught me to depend chiefly upon thy Liberality, let me look up to, and expect from thee daily food and nouriſhment; grant me a thankful Heart, never to forget ſo great a goodneſs.

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But the ſweetneſs that I am going to reliſh, minds me of the ſweetneſs of that Bounty from whence it proceeds, and of the greatneſs of thy Divine Wiſdom, that hath baited all neceſſary actions of our Life with a natural delight and pleaſure. How raviſhing muſt the Fountain of Goodneſs be, ſeeing theſe drops conveyed unto us, at ſuch a diſtance, are ſo pleaſing to our Palats. God that now entertains my Being ſo far from his immediate preſence, intends one day to draw me nearer to himſelf, to live with him for ever; then the Divine Goodneſs ſhall refreſh and comfort me without the cold aſſiſtance of inferior things; then the ſmiles of God's Countenance ſhall be conveyed to us, not by Reflections and at ſecond hands, but more immediately; we ſhall then ſee as we are ſeen, and ſolace our ſelves (during the numberleſs Ages of an Eternity) in the preſence of this good God, where we ſhall want neither Food nor Raiment, but theſe corrupt Bodies ſhall be freed from all the ſlavery of the Elements and dependency upon them; for we ſhall depend upon our God alone, and him only ſhall we ſerve. *For this Corruption muſt put on Incorruption, and this Mortal muſt put on Immortality.* O that I might have always in mind that final end of Mankind, and uſe

uſe theſe thy Comforts, but not abuſe them by exceſs and gluttony. Theſe Bodies which thou haſt ſo wonderfully made, and preſerves with ſuch care, are of that Excellency, and deſigned for thoſe Noble and Divine purpoſes, that they muſt not be diſgrac'd nor polluted with Vice. Theſe Creatures thou haſt appointed for our Refreſhment, not for the diſhonour or ruine of our Bodies. If our Tables overflow, how many of our poor Neighbours are in want? Haſt thou ſent this plenty for me alone? Is it not that I ſhould praiſe thee in the uſe of ſo much as is needful for my ſelf and Attendants, and that I ſhould diſtribute the reſt to ſuch as are in need? I will imitate this thy Liberality, my good God, and be a faithful Steward of theſe inferior Mercies.

But this Food of my Body minds me of that of my Soul. I have another more Spiritual and Divine Being that I muſt feed and cloath. Gracious God, forget not that Immortal and better part of my ſelf, but nouriſh it with Wiſdom and Truth, that I may grow in Grace and in the knowledge of thee my God. Remove not the Candleſtick of thy Goſpel from us; ſuffer not Schiſm and Idolatry to prevail and ſmother thy true Religion in their horrid Abominations,

but

but let Truth and Innocency overcome at last; maugre the furious attempts of Men and Devils; feed this precious Soul with that Bread which comes down from Heaven; increase in me all Virtue and Goodness, and preserve both my Soul and Body to thine Eternal Kingdom. *Amen.*

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*Another Prayer before meat for a Child.*

GOOD God bless me and these Creatures that we are to receive, that in a moderate use of them we may be enabled to serve and glorifie thee on Earth, through Jesus Christ our Lord. *Amen.*

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Useful

# Uſeful Meditations AND PRAYERS,

## Upon GOD and his DIVINE ATTRIBUTES.

### *A Meditation and Prayer upon the Incomprehenſible Being and Preſence of God.*

O Adorable Majeſty! Being of Beings, Creator and Supporter of this Great World! How wonderful muſt be the ſource of all theſe viſible Wonders! How glorious the chief Lord of ſo large an Empire, and of ſo many differing ſorts of Creatures, that fill all the Elements and every Corner! We are ſenſible of thine infinite Preſence, yet can conceive no ſhape nor being like thy Divine Majeſty. The Pictures of all thy Perfections are ſcattered and repreſented in every thing that is made, and thou haſt left an impreſſion of

of thy Wisdom and Power in every part of this large World; yet none can represent thee, O great God, as thou art. We see, feel, and are perfectly sensible of thy Divine Footsteps left upon every Creature; yet our weak apprehensions cannot entertain any Idea that may answer thy Greatness. O Spirit of Spirits, how is it possible that so weak a Creature as I am, who can understand nothing but by the Ministry of these weak Senses, should be able to comprehend the infinite and incomprehensible God, whose glorious Presence dazles the Eyes, and surpasses the Understandings of the perfectest and noblest Creatures that are above. O my God, fill my Soul with an holy dread of thy greatness and Power. Suffer me not to receive any base Impression or silly Imagination of thy Divine Being; and as thou art Incomprehensible, let me not presume to form in my mind any Image, nor to have before mine Eyes any Picture, with a design to represent thee. Let thine Universal Presence be always present with me, but in such a manner, as I may not be guilty of Spiritual Idolatry, or of harbouring any mean thought of thy Glory. O merciful God, thou requirest these Services from us, poor Creatures, and hast promised thine assistance to us in time of need; put therefore

fore my Soul into an Holy Temper, fit for thine acceptance, and let these Ejaculations and Emissions of my Heart and Mind, proceed from an Humility and Fear of thy presence, that they may not be unworthy of thy Grace and Favour. And the nearer I approach unto thy Mercy-Seat, vouchsafe to look upon the necessities of my Soul and Body, and grant me those Requests that thou, O my God, in thine infinite Wisdom, knowest most needful for me, for the sake, and by the mediation of my Great Saviour, whose intercession for me I humbly implore. *Amen.*

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*A Meditation and Prayer upon the Immutability of our Great God.*

O Unchangeable Being, the Author of all these changeable things that appear before our Eyes, Thou art that immutable God, upon whom we may safely depend. Every thing that thou hast made directs our Eyes and Contemplations to thee, as the surest foundation of all our hopes and expectations; and the nearer the Creatures have the Honour to approach thy glorious Throne, the more they are fixed and secured by their

their Rights of Creation from all Unconſtancy and Mutability. This wide World and all Sublunary things are unſetled, and rowling from one State to another, tumbled and toſſed, changed by many Accidents, ſo that we cannot reſt nor ſettle our expectations upon them. But the Heavenly Globes continue ſince their firſt make, unchangeable through ſo many Revolutions of Ages; tho' they alſo, for the ſin of Man, ſhall ſuffer an alteration by thine overruling Power. But thoſe Spiritual Beings that inhabit beyond and above our Proſpect, are yet leſs ſubject to mutation; all their Perfections proceed from thine overflowing abundance: Thou only, O my God, art the Creator and Benefactor of their Immortal Natures: They are all ſubject to ſome weakneſs, and are circumſcribed and limited, but thou alone art the unlimited and unchangeable God, always enjoying an happineſs never to be obſcured or leſſened by the moſt violent endeavours of all thine Enemies. Thou art always continuing in that Glorious ſtate, that nothing can poſſibly Eclipſe. Thou art immutable in thy ſelf, immutable in thy Deſigns and Reſolutions, immutable in thy Promiſes and Truth, and immutable in all thy Divine Perfections. O my God, give me grace that I may ſettle upon thee

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my Faith and hope, and rest upon thee alone, for all my present and future advantages. I have no other Rock to build upon, but thy Power and Mercy; no other Truth to trust to, but thy revealed Word. O that I may embrace it with that immutable Resolution, that may admit of nothing contrary to the same, that my Soul may be fixed only upon thee my good God, and look with contempt upon all other Objects. *Amen.*

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*A Meditation and Prayer upon the Eternity of God.*

O Eternal and Everlasting God, before the Heavens and the Earth, before the Sun and all the rest of the Luminaries that are above had a Being, thou didst subsist of thy self in a full enjoyment of an unchangeable Felicity. From all Eternity to all Eternity, thou art the same glorious and Incomprehensible Being, who never fails them that seek thee in Spirit and in Truth. Let the World change and alter, and the Generations of Creatures succeed one another in their appointed times. Let all inferior things rowle and pass away. Let them have their beginnings, their growth, perfecti-

ons

ons and decay; thou art the same and Eternal God, who never had any beginning, nor never can have any end. Thou alone art that independent Majesty, upon whom all other things lean, and from whom they expect the Supplies and Recruits to their decaying and failing Natures. Thou art the first Source and Spring of all Motion and Power. O my God, thou hast granted to my Soul and Spirit an immortal Nature to continue for ever, as thy self, and I am going apace to this boundless Eternity; and as I am thine Image and Creature, O that I may live with thee for ever; cast me not away into endless Torments, make me an Eternal Monument of thy Mercy and goodness, receive me into thine everlasting Rest, for Jesus Christ his sake. *Amen.*

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*A Meditation and Prayer upon God's Almighty Power.*

O Dreadful Majesty of Heaven, whereever I cast my Eyes, thy Power shines before me clearer than the Sun at Noon-day. In the make of this great Fabrick of the World, and in the disposal and continuance of all the several Parts,

Parts, how visibly doth thine extraordinary Power appear! the Heavens and all the Elements are Witnesses and Trumpeters of thy glorious Power, which nothing can oppose or stop. The Devils that are revolted from thee, do yet own, and are subject to thine Omnipotency; they are held fast in Chains, and are so restrained by thine Almighty Hand, that they cannot possibly move without thy permission. When I cast mine Eyes upon the Seas, and consider the vastness and fury of the Waves: When I look up to Heaven, and see the many glorious and large Globes of Light, some settled and fixed, others rowling in their several Spheres, O my God, how wonderfully doth thy Power appear to me in all these things. And as thou art the only Original of all Virtue and Power, I have reason to conclude, that all Creatures together cannot stop thine hand, and that there is nothing impossible with thee; as thou hast been able to Create all things, thou art able to govern and rule their unruliness and greatest Fury, to the setting forth of thy Glory; and whatsoever thou hast promised thou wilt surely perform, and art fully able to accomplish. O Almighty Creator, give me a real sense of thy Power, that I may stand in awe of it, that I may trust upon it

in

in time of need, that I may believe in thy Word and Promiſes, that my Soul may reſt and rely upon thee alone, and never doubt of thy Protection, and of thy Power to ſave me, *Amen.*

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*A Meditation and Prayer upon the Wiſdom of God, and his infinite Knowledge.*

O Infinite Being, thy Wiſdom is anſwerable to thine Almighty Power, and hath the ſame Creatures to manifeſt and ſet it forth. Wherever I ſee the one, I muſt needs take notice of the other that is obvious to every Eye, in the diſpoſition of all things that are made in their faſhion, and compoſition; in their Inclinations, and tendencies; in the deſign and purpoſe of their Creation; in their mutual Correſpondencies and Government, and in the Laws and Rules that they obſerve. Is there any of ſo dull an apprehenſion, that cannot obſerve a more than ordinary Wiſdom in all theſe particulars? Can we ſee the Sun, Moon and Stars, obſerve their appointed and annual Motions and Stations, without variation, and not think upon thy Wiſdom? O Almighty God, who haſt ſtretched forth the Heavens like a Curtain,

Curtain, and ruleſt over all. Well may I cry out with the Bleſſed *David*, in admiration of all theſe Bleſſed Wonders. *In Wiſdom haſt thou made them all.* But what need have I to look at ſuch a diſtance for the Foot-ſteps and Evidences of Divine Wiſdom. In my Body and Soul, and in every Member, wherein the Great World is Epitomized, and the Incomprehenſible Attributes of the Unity and Trinity ſhadowed out, here are wonderful and ſurpriſing expreſſions of thy Wiſdom, that I carry about me. Wherefore, O my God, haſt thou opened mine Eyes, and beſtowed upon me an underſtanding Nature, to obſerve all theſe things; but that I ſhould meditate and admire thy great Wiſdom that ſhines before me brighter than the Sun. O Eternal Wiſdom of Heaven, as I am thine Image, grant me a ſhare of this Wiſdom; imprint in my Soul ſuch Habits of Wiſdom and Knowledge, that I may fear and admire thy Divine Majeſty, and the rather, becauſe thine all-ſeeing Eye is every where, to take notice of my behaviour and actions. There is no darkneſs nor ſhadow of Death, where Iniquity may hide or retreat from thy Knowledge. All things are naked and open before thee; thou haſt a perfect inſight into

all the Inclinations of my Heart and Soul, and fore-seest what shall happen in this great World, with the several Causes. O wonderful Knowledge, that comprehends the Sparrows in the Market, and the Lillies of the Field, and the meanest Beings, that owe all to thee a subsistence. O wonderful Wisdom and Knowledge, that extends it self over all the parts of this great Fabrick, and nothing is exempted from the benefits that are procured thereby. Give me, O my God, such an understanding of this infinite Knowledge, and of thine All-seeing Eye, that I may stand in awe of thy Divine Presence; that I may fear to displease thee; that my Soul may be always in such a disposition, as becomes a Creature and a Servant of so Holy, so Powerful, and such an All-seeing Majesty. *Amen.*

# A
# Meditation and Prayer
## UPON THE
# Goodneſs of God
## Manifeſted in
## Nature and Providence.

O Univerſal Goodneſs, that opens thy Hand to all things that have a Being, and furniſheſt ſo many Sorts of Creatures out of thine overflowing abundance, with ſo much ſweetneſs and variety of Pleaſures: How full muſt be the Stores, out of which ſo many Millions are continually ſupplyed! From what overflowing Ocean of Delight and Joy, proceed ſo many Streams that yield a ſufficiency to all, and yet there is an overplus left for more! O wonderful Goodneſs, that knoweſt how to ſupply e-

very Creature with that which is moſt ſuitable to its Appetite and Nature, and giveſt a contentment to the ſeveral ſpecies, according to their Capacities and Tempers. Through how many differing Channels does this inexhauſtible Goodneſs convey to us the neceſſaries and conveniencies of Life. Man, of all ſublunary ſubſiſtencies, ſeems to be the chief Favourite of the Divine Goodneſs, other things and Creatures have their ſhort allowances, in compariſon of Man. It is upon him that thou doſt heap the Riches and Satisfactions of the Earth. It is to him thou haſt granted thy moſt ſignal Favours. It is in his Boſom that thou doſt empty all varieties of ſweetneſs and Earthly Comforts, without any regard to his deſervings. O Impartial and diſintereſted Goodneſs, that expects no returns, but ſuch as may give thee the Glory, and us the Benefit, and may be a means to ſanctifie and increaſe our Bleſſings. How ready ſhould we be to comply with this inexpreſſible Goodneſs, and anſwer the Expreſſions of thy Favours, with ſuch eaſie, cheap, and profitable returns! Should we be backward to acknowledge that which every moment we may be ſenſible of, and when the bare acknowledgment will produce unto us freſh Recruits, and greater tokens of Love from thine unwearied Bounty.

Bounty. O let me never forget thy goodneſs, my good God, expreſſed and experienced in my Creation, & thy Providence in making me a rational Creature, and giving me an immortal Soul, with all the Endowments and Faculties which cauſe me to excel all other viſible Species; in providing ſo well for me, and defending me in my Infancy, from the dangers unto which its infirmities are expoſed; in bringing me to an age of diſcretion, and ſupplying all my Wants with freſh and continual Bleſſings; in preſerving my Body and Soul from all Evils, and Enemies, unto this Moment; in bleſſing my Labours and augmenting the Proviſions for my ſubſiſtence. I am not able, O Celeſtial Goodneſs, to reckon up the chief Heads of thy continual Favours. O that I may learn to imitate this Heavenly Goodneſs, and to expreſs it in my behaviour and actions to my fellow Creatures. Is it for me alone that thou haſt given ſo many and ſo great Bleſſings? ſhould I not impart and beſtow them upon thoſe that want Supplies? Muſt I ingorge and ſwallow all? Muſt I keep with a tenacious hand what thou ſendeſt to me, that I may convey it further with diſcretion to ſuch as are not ſo plentifully ſtored, that they alſo may have cauſe with me to praiſe thy Holy Name and liberality. Give me not

only good things, but also as good and distributive a mind, and as liberal a hand to send them abroad, that other my fellow-Servants may likewise feel and have a sense of thy bounty to me and them.

O! Divine Goodness, make me to be like thy self, and bring me nearer to thy self, that what I now experience at a distance, I may find in thee, in a nearer approach unto thine Eternal Presence. This sweetness that I relish in thy Creatures invites me, and promiseth greater and more unspeakable delights, when I shall appear before thee my God, who art the only Source and inexhaustible Fountain of all sincere pleasure and joy. Give me such an heart to manage and behave my self amongst these Earthly Comforts, that I may not forfeit my right to the Heavenly; but that I may lay up in store for my self such a good Foundation against the time to come, that I may lay hold on Eternal Life. *Amen.*

*A Meditation and Prayer upon the Mercy of God, in the Redemption of Man, by the Lord Jesus Christ.*

O Supernatural Goodneſs, it is in this Action that thou haſt diſcovered to all intelligent Beings the unfathom'd depths of Love, Kindneſs, Mercy, Liberality, and Compaſſion. Here it is that the Divine Bounty appears in its greateſt Splendour. Is my God come to viſit me in my decayed Eſtate? Doth his mercy ſtretch forth a hand to fetch me out of that Abyſs of Miſery, into which I was with the reſt of Mankind falling irrecoverably? Has he ſo much love and humility as to cloath himſelf with the rags of my mortality, that I might be lifted up, and one day adorned with the Crown of his Glory. O bleſſed exchange, that beſpeaks a mercy and love in my Saviour, beyond my apprehenſion! What wonderful and ſurpriſing Methods appointed by the Divine Wiſdom, to bring to paſs this happy end! Give me leave, with the Wiſe Men of the Eaſt, and the Shepherds of the Fields, my merciful Saviour, to viſit thee in thy Nativity, and from thence to view the footſteps and proceedings of this ſtupendious Mercy, as they appear in every part and paſſage of thy Life and Death, of and our

Redemption. O Merciful God, the wonder of thy mercy in thine Incarnation is clearly ſeen in the greatneſs of thine abaſement, in the conformity to ſuch an apoſtate, and offending Nature, in ſubmitting to the weakneſs of our Humanity, and ingaging thy ſelf in a Race full of the moſt grievous Sufferings, without the ordinary conveniencies of Life to ſweeten the bitterneſs of thy griefs, and mitigate thy ſorrows. How merciful doſt thou ſhew thy ſelf to ſuch as wanted thine aſſiſtance. Thy mercy gave eyes to the Blind, feet to the Lame, health to the Sick, ſoundneſs to the Diſtemper'd, deliverance to the Poſſeſſed, pardon to the troubled in mind, and life to the dead. Never any did ſeek unto thee for help, but thy compaſſion did as ſoon grant it as it was deſired, unto them alſo whoſe eſtate rendred them incapable of thy moſt ſignal favours: Not only thy Friends, but thine Enemies too have felt and experienced the tenderneſs of thy mercy. What tears of compaſſion didſt thou not ſhed at the ſight of *Jeruſalem's* Sins, and at the conſideration of its approaching Judgments! How full of mercy was thy juſt indignation, to behold the hardneſs of the *Jews* hearts, after ſo many, and ſuch aparent Miracles, the Evidences of a Divine power and approbation! How full of mercy was this

this dying Saviour, to pray for his Enemies, at the very moment of loading him with affronts and contempt!

O Divine Sacrifice of Mercy! to live such a painful Life for our ſakes, was a great expreſſion of thy love and mercy; but to dye for us, to pay for the price of our Redemption, and ſuffer ſuch an ignominious and grievous Death, was a far greater. Mercy, O my Saviour, leads thee through Death and the Grave, to a joyful Reſurrection. Every ſtep is a ſtep of Divine Mercy relating to us; it ſhines moſt viſibly, in releaſing our great Surety out of the Grave, where our Enemies had ſhut him up; in affording us ſuch an aſſurance of the accompliſhment of our Redemption, and in admitting our Nature into the Cœleſtial Manſions. Bleſſed be this wonderful Mercy, in that it hath called us to, and made us partakers of the Benefits of our Redeemer's Death and Paſſion, and giveth us ſuch fair hopes and aſſurances of a Glorious immortality with and by him. I beſeech thee let me never be unworthy of ſo much goodneſs. And ſeeing thy mercy, O my God, hath look'd upon the greateſt of Sinners, ſhall I doubt of; or queſtion whether it will be extended to me? Seeing it was deſigned for my benefit, and this good Saviour bore my Sins upon his Croſs, ſhall I ex-

only good things, but alſo as good and diſtributive a mind, and as liberal a hand to ſend them abroad, that other my fellow Servants may likewiſe feel and have a ſenſe of thy bounty to me and them.

O! Divine Goodneſs, make me to be like thy ſelf, and bring me nearer to thy ſelf, that what I now experience at a diſtance, I may find in thee, in a nearer approach unto thine Eternal Preſence. This ſweetneſs that I reliſh in thy Creatures inviteſme, and promiſeth greater and more unſpeakable delights, when I ſhallappear before thee my God, who art the only Source and inexhauſtible Fountain of all ſincere pleaſure and joy. Give me ſuch an heart to manage and behave my ſelf amongſt theſe Earthly Comforts, that I may not forfeit my right to the Heavenly; but that I may lay up in ſtore for my ſelf ſuch a good Foundation againſt the time to come, that I may lay hold on Eternal Life. *Amen.*

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clude my ſelf by my unbelief? ſhall I leſſen that which is infinite and unſpeakable, and that which I ought to magnifie by my confidence upon it? Prepare me for the reception of it, forgive and pardon all my Sins, admit me into thy favour, and into the number of thine Elect. Give me ſuch viſible Evidences, that I may rejoyce in thy Salvation; confirm my faith, and ſtrengthen my reliance upon the tenderneſs of thy Compaſſions; and as thy Mercy is extraordinary to my Soul, let me not be cruel to my fellow Servants, but courteous, compaſſionate, kind, and merciful to them; that I may be a real imitator of thee my great God and Saviour, and copy out in my actions the expreſſions of thy wonderful mercy to my Soul. *Amen.*

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*A Meditation and Prayer upon the Juſtice and Holineſs of God.*

O Dreadful Majeſty! as we gratefully acknowledge thy mercy and goodneſs to be infinite and unſpeakable to us, poor men; ſo we humbly adore thy Divine Juſtice, and know it to be moſt terrible to ſuch unworthy Creatures as provoke thy Diſpleaſure. Thy forbearance

may

may ſuffer the wicked to Flouriſh and Triumph in impiety; but certainly, as thou art a wiſe God, thou haſt appointed a time for a retaliation, and to render unto every one according to their deeds. Shall men live and act in defiance of thine Almighty Power? Shall they violate thy Sacred Laws, and tread under foot thy Divine Authority? and ſhall not thine All-ſeeing Eye take notice, and thine affronted Majeſty be ſenſible of ſuch hainous Crimes. I appeal to the Conſciences of the moſt obdurate Wretch, and vileſt Contemner of a Deity, whether the fears and diſquietneſs of their inward Being, which we call the Soul, the Spirit, or the Mind, do not ſufficntly witneſs, and tell them there is a Superior Juſtice to which they are anſwerable for their offences. In Nature this Divine Wiſdom and Juſtice ſhine together in the great Fabrick of the World, in that excellent order of the ſeveral pieces, in the diſpoſition and tendencies of the Created Beings, in the Laws Rules and Orders that preſerve them from decay: And thine Almighty Power, O my God, is ſeen in the preſervation and ſupport of all theſe things, in the midſt of ſo much, and ſuch violent Commotions, as well as in their Creation; and ſhall thy Divine Juſtice be wanting in this, in ſuffering the Rational Beings to break thy

Laws,

Laws, to contemn thy Power, and ſpurn at thy Majeſty, without a check? ſhall they diſorder the humane World, and overthrow thy Sacred Conſtitutions unpuniſhed for ever? Look back, O my Soul, into former Ages, and ſee whether thou canſt find in the Records of Antiquity any former footſteps of this Juſtice: I ſee it appear viſible in the overwhelming the firſt World, and commanding the waters of the Seas, and the Heavens, to waſh away the firſt Generations of Men. How terrible and impartial in drowning ſo many millions of all ſorts of Creatures for the Sins of mankind! How hot and dreadful was thy Juſtice, when that delicious Paradiſe of *Sodom* and *Gomorrha* was by fire and brimſtone from above, turned into a ſtinking and noiſom Lake, that yet to the World's end ſhews the Signs and Tokens of a Divine Diſpleaſure! How grievous was thy Juſtice in puniſhing the Nation of the *Jews*, and that rebellious City *Jeruſalem*, for the Crimes of its Inhabitants, when hundreds of thouſands were deſtroyed, their Glory levelled in the duſt, and the reſt ſcattered among all Nations! But what need we ſearch ſo far for the declarations of thy Juſtice? Are not thoſe Scourges of War, Famine, and Peſtilence, that ſweep away thouſands in a moment into their Graves, without any regard

regard of Crowns and Dignities; ſufficient and viſible expreſſions of thy Divine Juſtice, O my God! I ſee it in the puniſhment of many vile wretches, in the deſtruction of States and Empires, in the overthrowing of Towns and Cities, in the Earthquakes and Hurricanes, in the wonderful Alterations and Revolutions of the World. I hear it denounce Death and Deſtruction to wickedneſs and iniquity in thy Holy word: 'The light of the wicked 'ſhall be put out, terror ſhall make him 'afraid on every ſide, and ſhall drive him 'to his feet; his ſtrength ſhall be hunger-'bitten, and deſtruction ſhall be ready at 'his ſide; his confidence ſhall be rooted 'out, and it ſhall bring him to the King of 'terrors, his remembrance ſhall periſh from 'the Earth, and he ſhall have no name in 'the ſtreet, *Job* 18. The wicked man ſhall 'be turned into Hell, and all the Na-'tions that forget God, *Pſ.* 9. 17. The 'Lord preſerveth all them that love him, 'but all the wicked will be deſtroyed. 'Though hand joyn in hand, the wicked 'ſhall not be unpuniſhed, *Prov.* 11. 21. Hath thy Truth, O my God, pronounced theſe dreadful Threatnings, and many more, and ſhall not thy Power and Juſtice execute them? All the World is at thy devotion, thou can'ſt command the Heavens, the Earth, and all the Elements,

to

to accompliſh thy Will. O Divine Juſtice, thou art a Conſuming Fire, and no reſpecter of Perſons; the Prince, and the Subject, the Rich, and the Poor ſhall be treated all alike, and thou art not to be deceived with the paint of Hypocriſie and Diſſimulation, nor to be cozened with the impudent pretences of deceitful men. Thou ſeeſt, O my God, into the very heart and ſoul, and canſt not be impoſed upon, or deceived in the examination of our actions. When therefore I conſider the excellency of thy Sacred Laws, and the averſion that thou haſt declared againſt Sin, and the ſeverity of thy Juſtice: O Holy and Dreadful Majeſty, I cannot but tremble to think upon my guilt, and the number of mine offences; to think that I muſt appear before thy laſt Tribunal, before a Glorious and Impartial Judge, when ſo many Creatures that I have abuſed, ſhall all witneſs againſt me; when my Conſcience ſhall lay before me all my Crimes, and the moſt ſecret Contrivances ſhall be diſcloſed, with all the aggravations of thy mercies, forbearance, and goodneſſes. What ſhall I anſwer? how ſhall I eſcape, when the Executioner ſhall be there ready, to drag me away into endleſs Torments, from whence there can be no Reprieve? How grievous will it be, to lye under the heavy ſtrokes of thy ſevere Vengeance for ever. O

O my God, that I may be now ſo ſenſible of thy Juſtice, that I may never experience it. Make me an eternal monument of thy mercy, that I may never feel the ſeverity of thy wrath and Juſtice: Grant me that exemption which thou haſt provided, and promiſed to thy choſen; an intereſt in my great Saviour, in his Death and Paſſion, for his ſake ſpare me, and forgive all my Crimes. Accept of his Sacrifice. I flye from the Terrors of thy Juſtice, to thine unſpeakable Mercy in Chriſt, at his Death, and at his Reſurrection: Thou haſt proclaimed Pardon to all believing Sinners, Lord I believe, help thou mine unbelief. I lay hold on thy favourable Promiſes, and though I have deſerved thy wrath, provoked thine indignation, ſtirred up thy vengeance; I expect through the merits and mediation of my merciful Saviour, who hath been a ſufficient Propitiation for all our Sins, to obtain forgiveneſs, and thine Eternal favour, with an admittance into thy Cœleſtial Paradiſe. *Amen.*

*A Meditation and Prayer upon Plenty and Riches.*

O Heavenly Father, how great is thy goodneſs to me, in beſtowing upon me theſe Poſſeſſions, and Bleſſings of this Life! in granting to me this Plenty, and theſe Conveniencies! my Lott and mine Inheritance declares what regard thou haſt to me, above all other thy Servants and Creatures; this comes not to me by chance, neither is it my Labour and Induſtry that have procured it, but thy Divine Appointment, and thy Liberal hand, to thy holy Name be aſcribed the praiſe and the glory of all theſe things. I hold them with a relation to thee, my great Lord, unto whom they do really belong, and to whom I muſt pay my Tribute, as the acknowledgement of thy Propriety. I look upon my ſelf only as thy Steward, bound to mannage and diſpoſe of theſe Bleſſings according to thine Orders. O that I may be true and faithful, and not alienate to the ſervice of Sin, to the gratifying of my Luſts, or the pleaſing of the Devil, what appertains to thee my God. As thou haſt increaſed my ſtores, increaſe in me thy grace and wiſdom, that I may mannage theſe Talents to thy honour and ſervice: Humble my Soul under ſuch

ſuch a load of earthly Bleſſings; am I more deſerving than ſo many thouſand others, who are not ſo well ſupplied and furniſhed! what obligations have I laid upon thee, my God, to lift me up, above ſo many that I ſee below me? to favour me more than thouſands who are in want! to fill me with all theſe good things, when others are empty! how greatly am I indebted to thy Bounty! how ſhall I diſcharge my ſelf, and make ſuitable returns? with theſe earthly Comforts, beſtow upon me thy heavenly bleſſings; ſanctifie them to me, that they may not be an increaſe to my guilt, but rather a a means of Salvation: Beſtow upon me a contented mind, a poverty of Spirit in the midſt of all this plenty, that I may enjoy it with moderation, and diſpoſe of it with diſcretion. Wean mine affections from the World, and all theſe Vanities, that they may be a preparation for greater and more laſting Riches, which thou haſt laid up in thine Heavenly Sanctuary, for them that love and fear thee. If theſe things are ſo ſweet and pleaſing to us now, conveyed to us at ſuch a diſtance off, and attended with much labour and ſorrow, how ſweet and raviſhing will that plenty, and thoſe riches be, which thou wilt grant at a nearer approach! when thou ſhalt wipe away all tears from our eyes, and there

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ſhall be no more labour to get and preſerve them, no fear to loſe them, nor trouble in the enjoyment. What a glorious proſpect haſt thou given us in thy holy Word, of greater and more excellent Poſſeſſions, of an Inheritance far more worthy of mine acquiſition, if I now render not my ſelf unworthy of ſo wonderful a bounty, by ill actions, or too great a fondneſs of this preſent World. I am certain, my good God, what thy Truth hath declared, thy Power and Liberality will one day perform in us, and for us; for thou haſt created me for happineſs. If I will accept of it, thou haſt deſigned, provided, and purchaſed happineſs for me. Whilſt I live in this World there is but a ſhaddow in the midſt of all theſe good things that I embrace of true felicity. The Cares and Incumbrances, the Miſeries and Calamities, the Pains and the Aches, and the Fears and Apprehenſions are continually diſquieting our minds in the greateſt plenty of outward enjoyments, and the temptations of Sin and the World, will not ſuffer me to be truly happy: Neither can my Soul, an Immortal and Heavenly Being, Created for the Viſion of God, be content without thee, O my Maker. The joy that I now feel is in that relation and intereſt that I have to and in thee for all theſe poſſeſſions,

poſſeſſions, and theſe enjoyments; I look upon my ſelf but as a Stranger and a Pilgrim, my Country is Heaven. When thou ſhalt call me thither, let not theſe Honours and Dignities, theſe Riches, and this outward Splendour, theſe vain and deceitful Pleaſures incumber my Soul, or cauſe it to look back upon theſe deceitful appearances; that I may be ready to ſhake them off, and willing to depart, to viſit thine Eternal Preſence; where my bleſſed Saviour the Lord Jeſus Chriſt will receive and welcome my Soul in the Companies of immortal Spirits and Angels, and beſtow upon me the Heavenly and everlaſting Riches, and true Honours, Things that eye hath never ſeen, ear hath never heard, and can never enter into the heart of man. Preſerve I beſeech thee, my good God, my Soul and Body to thine Eternal Kingdom, where all theſe wonders of thy Power and Bounty are carefully laid up. *Amen.*

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*A Meditation and Prayer upon the Conſideration and Senſe of Poverty, and Want.*

O My Creator and Redeemer, my God who haſt granted me a Being, and placed me in this ſtation of Life, deſtitute

ſtitute of all Worldly Comforts; I adore thy Divine Wiſdom, and am content to undergo all the troubles and inconveniencies that thou ſhalt think fitting to put upon me: I doubt not, but as I am thy Creature and Servant, as my good Lord and Maſter, thou wilt provide for my ſubſiſtence; and if the allowance be but ſmall, it is more than I deſerve at thy hands; however, it is enough, if I can have but a ſatisfied mind. Thou haſt promiſed to ſupply my wants from day to day, and give me meat, drink, and raiment, without which I cannot continue in this Life, why ſhall I doubt of the performance of this thy declaration? thy ſtores are full, and thou art rich in bounty, able and ſufficient by various means to recruit all my wants; if the ſupplies come but ſparingly, and thou doſt allow me but a ſmall pittance; if I receive from thee by Retail, what others have from thee by Wholeſale, it is thy will and pleaſure that my dependance might be more upon thy Goodneſs and Providence, and that I may be always looking up to thee for the Conveniencies and Neceſſaries of Life. Thy Wiſdom, O my God, knoweſt what is beſt for me, what is moſt proper to exerciſe my patience, faith, reliance upon thee, and my ſubmiſſion to thy holy and heavenly will. Who knows, but if

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I were placed in the midſt of plenty, I ſhould abuſe thy temporal mercies, and employ them in my own Damnation; now I have no ſuch debt to anſwer for. Thou haſt recommended unto me contentment in this eſtate, by teaching me to pray only for my daily bread; if it be but courſe, it is ſuch as proceed from thy liberal hand, and fine enough to maintain this Earthly Tabernacle, that muſt ſhortly become food to the Worms of the Earth. O my God, by theſe troubles of Life it is thy pleaſure to wean mine affections from the World, and that I may place my chief happineſs beyond the Grave, that I may live in expectation when thou wilt call me out of this painful and laborious Life, to mine Eternal Reſt, where I ſhall be no more exerciſed but in the praiſing of thy Glorious Majeſty, in the Quires of Heavenly Spirits. I am ſatisfied, O my Heavenly Father, in thy Love and Goodneſs, which has never been wanting to me ſince I was in this World. I look upon my mean eſtate and poverty, to be an argument of the reality of thy love and kindneſs, ſeeing a *Lazarus* upon a Dunghill, was as dear unto thee, as the richeſt and nobleſt of thy Children; ſeeing ſo many of thy choſen Servants, of the Worthies of former Ages, have in this preſent Life wandered about in Sheep Skins,

Skins, and Goat Skins, being Deſtitute, Afflicted, Tormented; and have ſuffered greater wants, and more preſſing neceſſities than I am reduced to. But ſhall I murmur at thy wiſe and good Providence, when I am reduced to the Condition of my great Saviour, mine *Emanuel*, who humbled himſelf to the form of a Servant; my God, who was contented to lead a Life on Earth, without having any place to lay his head; a man of grief, and acquainted with ſorrow, deſpiſed and rejected of men. It is an honour for me to be made conformable, in ſome reſpects, to my Redeemer; and a ſign that thou wilt not give me all my good things in this Life, but in another: The more thy Bounty is ſparing of thy mercies to me, the more I expect it will be liberal, when I ſhall depart hence, into another eſtate. Thy wiſdom will mannage thy liberalities to me, becauſe thou ſeeſt that I have not yet diſcretion to mannage them my ſelf, and becauſe, perhaps, I ſhould not be able to encounter with, and reſiſt the ſtrong temptations unto which a greater plenty would infallibly expoſe me. I ſubmit in all humility, O my gracious God, to the Wiſdom of thy Providence, give me an heart and mind anſwerable to this Eſtate; ſanctifie all thy diſpenſations to me, that knowing that I have no other friend but my

my God, I may put my whole truſt and confidence in him; that having nothing of Worldly wealth to intangle and incumber me, I may march the more ready and ſpeedier to my Heavenly Country; now I ſee that I have no Earthly Pleaſures and Delights to embrace, I may lift up my Soul to thee, and embrace thy promiſe of a better Eſtate hereafter. Keep me from craving too eagerly more than is thine allowance, or from murmuring at mine hard Condition in this Life, or complaining of my Sufferings: Keep me from ſeeking, by indirect means, to remedy my wants, from invading other mens Rights, from Thievery and Stealing. Let me, as my whole dependance is upon thee, wait thy leiſure, O my good God, and ſtay till it ſhall pleaſe thee to increaſe my Proviſions; and let my Eſtate be never ſo low and mean, and my neceſſities be never ſo preſſing and urgent, let me know how to want, and how to abound; let me never be deprived of thy favour, and heavenly mercies, let me never loſe the ſight of thy gracious Countenance; let me enjoy, and have well ſecured to me an intereſt in my Chriſt and Saviour, and in thy Celeſtial Paradiſe, whither he is gone to provide and prepare a place for me. There is riches enough for me, and true honours, not

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ſubject to Worldly Caſualties; there are pleaſures at thy right hand, that will make me quickly forget all the toil and labours of this earthly Eſtate. Bring me, in thy good and due time, out of this troubleſom Life; and receive my Spirit into thine heavenly Sanctuary. *Amen.*

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*A Meditation and Prayer, at the enjoyment of Proſperity.*

O Divine Wiſdom, and Almighty Creator and Preſerver of my Soul and Body; I bleſs thy Holy Name for all theſe Proſperous Succeſſes, for anſwering my Prayers and Expectations with plentiful and gracious Returns. I acknowledge them to proceed from thee my good God, and to be expreſſions of thy great and unwearied mercy. Not unto us, not unto us, but to thy holy Name be aſcribed all the honour and glory. What could my induſtry, labour or care do, if thou didſt not accompany them with thy continual Bleſſings? Thy hand hath been viſible in acting for me, in delivering me from dangers, and giving me ſuch a proſperous Career to run in; thou my God art my Rock, my Fortreſs, and my

my Saviour, unto whom I am indebted for all these Temporal Favours. *I* am not worthy of the least of thy Mercies; the more therefore thy Goodness is expressed to me, so much the more let my Soul be humbled before thee, that *I* may not soon forfeit nor misconster these gracious proceedings of thy wise Providence to me. What little dependance is there upon this Sun-shine? How soon may the Clouds of adversity, deprive me of all this Comfort? What a folly is it for me to presume too much upon inconstancy. There is a continual revolution in all worldly Affairs, and nothing is settled upon a sure *Basis*; but seeing the greatest Empires and Kingdoms have had a succession of Adversities that have follow'd their greatest Prosperities close at the heels, what reason have I to build upon that which is not secured to me, but may vanish in a night, or disappear in a moment? O my God, *I* acknowledge that there is nothing assured to me, but thy Grace and Mercy, which will never leave nor forsake me, either in Prosperity or Adversity. Let me not therefore be too fond and enamoured with my present glorious condition; but, as *I* am bound, receive it with thankfulness and humility, and acknowledge thy undeserved Bounty to me. *I* must be

always ready to embrace willingly the changes and alterations that thy Wisdom shall send to this flourishing Estate. Let me not be surprised at a bitter Cup that thy Providence may give me to drink. It is impossible and contrary to our daily experience, that every thing should continue to us sweet and pleasant for ever. As the most fragrant Roses have their Prickles and Thorns, and the most serene Air is subject to be darkned with Clouds, as the clearest Sun to be covered over with an Ecclipse, and the perfectest Health to be interrupted with Distempers and Aches; so the greatest worldly Successes and Prosperities have their Interruptions, their Thorns of Cares and Disturbances, their Clouds and Eclipses to darken them. I am therefore sensible that all these Favours are but for a little time, while it shall please thee to continue them: O let me not lose them by Pride and Insolency, or by a wanton abuse of thy temporal Blessings. Let not these thy Mercies corrupt my Mind, and aggravate or encrease my Sins, or cause any disorder in my Behaviour; but rather let this Earthly Prosperity make me truly sensible of the many and great Obligations that *I* owe to thee, my good God; and cause me to be more ready, and more resolved to serve thee in

in my Generation, and advance the Honour and Intereſt of my Lord Jeſus Chriſt. But in this flouriſhing Eſtate, let me not forget the Tears and Afflictions of *Sion*; in this Peace and Plenty let me be mindful of my diſtreſſed and perſecuted Brethren; that, if I am able to relieve and comfort them, others of thy Members and Servants may be the better for thy Mercies to me; that theſe temporal Bleſſings may make way for, and prepare me for the reception of the Eternal; and that when it ſhall pleaſe thee to remove me by Death, I may not be degraded, but rather promoted in thine Eternal Kingdom, according to thy gracious Promiſes. *Amen.*

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*A Comfortable Meditation and Prayer for ſuch as are in Adverſity, and afflicted with Loſſes and Croſſes in the World.*

O Eternal God, and Admirable Majeſty, whoſe wiſe Diſpenſations and Orders of Providence are various; it is thy will that I ſhould be encompaſſed about with Evils and Troubles. Haſt thou appointed to try my Patience and Obedience by theſe Afflictions? Wilt thou lead me through theſe Briars and Thorns?

Muſt I ſuffer all theſe Loſſes and Croſſes, and drink this bitter Cup of thy diſpleaſure? I am content to do it, ſeeing it is thy Holy Will; and am perſwaded, that all theſe things ſhall turn to mine advantage at laſt. My Griefs indeed are encreaſed, and my Sorrows are multiplied. Nature cannot but complain at the ſight and ſenſe of ſo much Miſery; but I will give a check to my natural Affections, and will bring them to yield ſubmiſſion to thy Heavenly Wiſdom. What Noble Examples have I before me of thoſe Worthies of former Ages, who have been as ſeverely treated and tryed as I am, or like to be, and yet theſe were thy choſen and thy deareſt Children; and ſhall I miſinterpret theſe Corrections from thy Hand, and think them to be ſigns of thy Wrath? Shall I murmur to be handled as my great Saviour was, and drink in the ſame Cup of Affliction with him. He ſwallow'd the very dregs of Bitterneſs and Grief, but thy Mercy and Goodneſs has ſweetned my Cup with an infuſion of ſome contentments that are yet left me. Thou haſt not removed all my Delights, thou haſt not taken from me all the former Expreſſions of thy Bounty; if thou afflicteſt me in one part of my ſelf, thou doſt comfort me in another, and thy Corrections are not ſo grievous as to deprive

prive me of all help and ſatisfaction. O, my God, I humbly acknowledge that I deſerve a ſeverer treatment from thy Juſtice than I have yet experienced, and find that thy Mercy does ſpare my weakneſs, and alleviate the burden that thou haſt laid upon me. I truſt that thou wilt not ſend greater Afflictions than I am able well to bear; and in due time thy Wiſdom will give me eaſe and deliverance. But I ſee by theſe proceedings the Sins and Provocations that I am guilty of; by theſe Loſſes thou doſt mind me of that Idolatrous Affection that I gave away to theſe vanities. By theſe deprivations I perceive I abuſed theſe temporal Mercies; by this Adverſity thou doſt render my abode in the World uneaſie, that I might long and ſeek for Heaven, and prepare my ſelf for thine Eternal Reſt. Bleſſed God, grant that I may rightly underſtand theſe excellent Admonitions of thy Providence; but never ſuffer me to be ſo weary as to haſten, or be any ways inſtrumental in procuring my departure: I will wait thy leiſure and time, and ſuffer thy Divine Hand to diſpoſe of my Soul and Body. I reverence, O my God, all thine Orders, let them be never ſo grievous, and let them take from me never ſo many worldly Comforts; I received them firſt from thy

Liberality, and it is but juſt I ſhould reſign them to thee again when thou requireſt. Naked I came into the World, and naked I muſt return back again. Whatever, O Heavenly Father, thou doſt condemn me to loſe, let me never loſe thy Favour; that will make a ſufficient amends for all my other Croſſes, and procure me greater advantages than the World can afford. Sanctifie, I beſeech thee, all the Actings of thy Providence to me. Cauſe me to make that improvement that is deſign'd. Wean my Heart and Affections from the World. Encreaſe and ſtrengthen thy Grace in me, that my Soul may be ſupported by Faith and Patience; and in the midſt of the greateſt Calamities, enjoy a Divine Contentment. O, my God, *I* know thou canſt remove this Affliction from me, and bring a Remedy to my moſt ſenſible Griefs. I am perſwaded that in thy due time *I* ſhall ſee an alteration, *I* ſhall ſee my Sorrows turn'd into Joys, my Sufferings into Eaſe, my Loſſes repaired, and all theſe Clouds of Affliction vaniſh and give way to the Sun-ſhine of Proſperity. However thou art pleaſed to diſpoſe of me, *I* beſeech thee, caſt me not away from thine Eternal Preſence. Support me with thy Grace and Goodneſs in the midſt of all my Troubles. Lead

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me in the Paths of Truth and Righteouſneſs. Sanctifie my Soul, and prepare it for a departure hence; and when thou ſhalt looſe it from my weak and infirm Body, receive it into thine Heavenly Sanctuary. *Amen.*

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### *A Meditation and Prayer in time of Health.*

O My Merciful Creator, who haſt bleſſed me with a perfect Body, and a healthy Conſtitution, free from the pains and aches that I ſee other men groan under; thy Holy Name be praiſed for this great Temporal Mercy, by which I am enabled to taſt and reliſh a greater ſweetneſs in all my Enjoyments. How unworthy ſhould I be, if I ſhould miſemploy this ſtrength, and this health, in ſinning againſt thy Divine Majeſty! if I ſhould caſt it away in the ſervice of the Devil, and the gratifying of my Luſts! What a folly is it for me to run into ſuch Debauchery and Extravagancies of Life, as to undermine my Health, and willingly to part with this rich Jewel, and great Bleſſing! How ſhall I anſwer for the loſs of this Talent, if I take no care to preſerve it! and what ſhall I ſay to my

great Lord, if I wilfully caſt it away! and if I abuſe the Creatures that he hath given me to ſtrengthen it, in ruining my Body, and advancing my Death how Criminal ſhall I appear! Thou, O my God, art my beſt Phyſician, and the Precepts of good living recommended to me in thy Holy Word, the moſt effectual Cordials to corroborate and confirm my health. Thy Goodneſs hath not only granted it to me, but afforded in Nature means, in thy Divine Oracles Rules to maintain it. Shall I be ſo indiſcreet not to follow thy wholſom Directions? ſhall I ſlight thy Sacred Advices and Commands? Without thy Bleſſing this ſtrong Body will ſoon decay, and will it not be juſt for thee to withdraw it from an unworthy Contemner of thy Holy Laws? ſhall I rather liſten to the whiſperings, and pernicious ſuggeſtions of my vile Luſts, and to the Devil's Temptations, than to thee my good and merciful Creator, who deſireſt, and haſt endeavoured to encourage my real happineſs here and hereafter? What a madneſs for a moment of ſinful and deceitful pleaſure to ruine my health, to ſpoil my ſound Body, and caſt into it the Seeds of Diſeaſes, Diſtempers, Pains, Aches, and Death alſo! Whilſt I continue in thy fear, and in the practice of thy Commands,

mands, in the Rules of Sanctity, Sobriety, and Temperance, I have the assurance of thy Blessing to accompany and continue this great advantage; but if I run out extravagantly, and follow the evil Customs of this wicked World, I shall infallibly meet with Plagues, Torments, and Death. My Body is surrounded by many Enemies, and I carry about me that which naturally will undermine its strength and vigour; besides, Old Age will bring me at last to my Grave, and cast my health and beauty into the dust. How weak is this Earthly Tabernacle, made up of Clay! how soon is it destroyed by the meanest Things! what reason have I to trust upon my natural strength, when so many young and lusty Persons are lying before me in their Tombs! and have I not often felt Death knocking at my doors, sending its usual Summons before hand, to warn me for a preparation, by frequent Aches and Weaknesses that have seized upon me. O Lord, as thou hast vouchsafed me health, give me grace to preserve it, by avoiding all those Vices that are apt to ruine it. Let me never depend too much upon it, but upon thy Sacred Will; sanctifie all the means for my preservation, keep me from falling into mischiefs and dangers: O that I may employ this Body

and Health in thy Service, and to thy Glory. Thou haſt admitted this Body of mine to be a Member of the Myſtical Body of thy Son, the Lord Jeſus Chriſt, and it is now to be the Temple of the Holy Ghoſt. Let me not therefore prophane what thou haſt Conſecrated to ſuch an excellent purpoſe, and deſign'd for a Glorious end, to be a Veſſel of Honour in thy Celeſtial Sanctuary. O, my God, let me have always before mine Eyes my departure hence, and the final Reſurrection of my Body, when thou ſhalt grant unto me a Health that ſhall never be interrupted, a Strength that ſhall never decay, a Life that ſhall continue for ever, and theſe dark and infirm Bodies ſhall riſe Immortal, Splendid, Spiritual, Vigorous, Tranſparent, Incorruptible, and Glorious. *Amen.*

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*A Meditation and Prayer uſeful in time of Sickneſs.*

O My Merciful God and Preſerver of my Being; *I* acknowledge this Sickneſs to come from thy divine Appointment; theſe Pains and Aches have their Commiſſion from thee to torment my weak Body, and render my preſent abode

bode in this Life so uneasie. I have justly deserved a severer treatment from thy Justice. I acknowledge my Transgressions, and my Sins are ever before me; my provocations are many and great; I have now time to look back upon the sinful Extravagancies of my former Conversation, I perceive how vainly and foolishly I have spent my days, how wickedly *I* have acted in the World, without any regard to thy Divine and Sacred Laws. These Torments of Body inflicted upon these Members, mind me sufficiently how *I* have employed them formerly to dishonour thy Glorious Majesty. I see that thou hast taken notice of my Actions, and dost punish me in that very part that hath offended most. O ungrateful Creature, that didst receive from thy God these entire and perfect Members, and from his unwearied Liberality their Growth, Support, and Maintenance; and wert thou so vile as to make them instrumental in serving the Devil, and thy base Lusts against thy God, in sinning against his Authority! Well may thy Justice, O my Creator, take me to task, and cast me into greater Tortures than these that I now suffer. I have experienced thy Mercy and Forbearance in every moment of my days. When I added one

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Tranſgreſſion to another, and multiplied my Crimes without number. How many gracious Calls and Invitations had I from thy Goodneſs to repent and amend? How mercifully haſt thou always treated me? And now this diſorder of my Body proceeding from the irregularities of my life paſt, might draw upon me an heavier Burden, and more unſufferable Torments, were it not for thy gracious forbearance. I underſtand, O my God, this language of thy Mercy. Thou art not willing to caſt me into the bitter and everlaſting Torments of that Lake that burns with Fire and Brimſton; therefore theſe gentle Flames are kindled in my Body to make me ſenſible of thy Juſtice, that I may prevent it by a ſeaſonable Repentance. This Fever and theſe Aches admoniſh and ſpeak to me in that manner that thou, O my Heavenly Father, uſeſt to ſpeak to thy deareſt Children, in that manner that is moſt proper for me, and ſuitable to thy Grace and Wiſdom. Thou art willing to correct, and not to deſtroy me. Thou doſt puniſh my Body that my Soul may be ſpared, and live with thee for ever, that the Sickneſs of the one may be the Health of the other. I am content to bear all theſe ſtrokes of thy Mercy, O my God; I ſubmit with all humility to thy ſacred Will. Thou art my good and moſt skilful Phyſician. Thou know-

knoweſt what Corroſives and Remedies are beſt to be applied to my Soul and Body: Vain is the help of Man without thy bleſſing and operation. And though I ſeek for eaſe and for my recovery from theſe Pills, Potions, Cordials, Recipe's, and Medicines, and from the skill of the Learned, I muſt firſt look up to thee, my God, before I can find any benefit in theſe outward means, I crave thine aſſiſtance to influence and ſanctifie theſe methods appointed in thy Providence to reſtore me to Health again; for I know that my Life depends wholly upon thy Will and Word; and thou canſt raiſe me again from the loweſt Eſtate, from the Gates of Death; and when all other skill and means forſake me, thou art my God, my beſt Friend, and moſt experienced Phyſician, who haſt in thy hands and power the iſſues of Life and Death, able to relive, heal, and remedy all my Wants. To thy Power and Mercy I flee in this time of my diſtreſs. I have little other comfort but in thine unſpeakable Goodneſs, which I beſeech thee not to deny to thy poor afflicted Creature and Servant. Lay not upon me a greater burden than I can well bear; and with theſe griefs of Body adminiſter inward Comforts to my precious Soul. Pardon and forgive all my Sins; reveal to me ſome aſſurances of thy

thy Favour; diſcover to me ſome tokens of thy Love in theſe my bodily Sufferings. Give me a real intereſt in my Redeemer, who hath ſuffered much more for me. Increaſe my Faith in his Merits and Promiſes. However it ſhall pleaſe thee to diſpoſe of this decaying Tabernacle of my Body, have compaſſion upon my poor Soul, which thou haſt created after thine own image; and purchaſed to thy ſelf with the invaluable Blood of thy dear Son. After ſo great an expreſſion of thy tender Love for me, let me not be diſappointed in the future expectations that in Reaſon and Juſtice I ought therefore to entertain, and have of thy divine Mercy. O my God, reſtore me to my former Health, that I may yet live in my Generation to praiſe and ſerve thee: Bleſs all the means uſed for my recovery; direct my Phyſicians in preſcribing Remedies; and give power to the Phyſick to operate and do me good, if thou art willing that I ſhould continue any longer in this troubleſom life. But why ſhould I be deſirous to abide in this World of miſery, in this painful and ſinful Eſtate, ſeeing thou haſt given me ſo clear a proſpect of an immortal Life, of a far better and a more glorious Eſtate, provided for me with thee, where none of theſe Diſtempers and Torments ſhall come to diſturb

ſturb my quiet and happineſs! O prepare me for this bleſſed Reſt, wean my heart and affections from this vain and troubleſom World; give me an entire reſignation of my will and deſires to thy good pleaſure. If thou deſigneſt yet to continue me ſome time longer in this Earthly Tabernacle, grant me a reſolution to live with more circumſpection, that I may be more careful of my behaviour, a more religious obſerver of thy Holy Laws, more zealous and mindful to work out my Salvation with fear and Trembling. That I may emprove the few moments that I have yet to live, to prepare for a long Eternity, and not waſte my precious time in vanity, as I have formerly done, mitigate I beſeech thee my great pains, take away thine heavy hand from me, and give me eaſe, or a ſufficiency of Patience to endure what thou ſhalt think convenient to lay upon me; let me receive theſe admonitions from thee in that dutiful manner as becomes me thy poor diſeaſed Servant, that I may never depend too much upon my preſent being, but always think upon, and look for my departure, that I may be always prepared for a removal out of this incommodious Inn, into that Houſe that is not made with hands, out of this life checker'd with ſo many Sufferings, into an uniform and bleſſed Eſtate, where all theſe Sorrows

rows ſhall be ſwallowed up in everlaſting Joy and Pleaſure. O my God, let not thy grace and goodneſs forſake me, or leave me to my ſelf, ſuffer me not through impatience to haſten my death, or to deſire it, before it be thy will to take me hence. Let me never be guilty of ſo great a Crime to diſpoſe of my own Life which thou haſt reſerved to thy ſelf alone, but ſtrengthen my reſolution, and courage to bear, without murmuring or complaining, with a quiet and contented Spirit what thy wiſdom ſhall judge convenient for me, and to wait with a Chriſtian temper for my appointed time, when thou, O my God ſhalt put an end to all my pains, releaſe my Soul out of this craſie and polluted Priſon, and take this immortal Being out of this decaying Houſe, whereof the Pillars and Foundations have been ſo terribly ſhaken by my preſent Diſeaſe, that I have juſtly thought it would before this time fall into ruine. Prepare me for thy ſelf, O my God, and when thou ſhalt call me away, receive me into thy Holy and Heavenly Sanctuary, where my ever bleſſed Saviour ſits at thy Right hand, to intercede for me. *Amen.*

*A Meditation and Prayer when the Symptoms of Death appear.*

O Almighty God, and Heavenly Father, I perceive it is thy will to remove me out of this Earthly Tabernacle, to call me from my preſent ſtation, out of thy Vineyard, where I have been employed in thy Service. Lord, I confeſs my negligence and careleſneſs, that I have not been ſo diligent as in Juſtice and Reaſon I ought: The Task that thou haſt given me to end, I have but begun; the World and its Vanities have ſtole away my Cares, and employed too much of my precious time; and the pleaſures of Sin have bewitched my Soul, ſo that I have been, to my great grief, an unprofitable Servant. But, O my God, there is mercy with thee, and a ſufficiency of mercy, to pardon my greateſt and moſt hainous Offences. Declare, I beſeech thee, the Infiniteneſs of thy Mercy; in the forgiveneſs of my notorious Tranſgreſſions; thou art able to ſave to the uttermoſt, all that come unto thee through my Redeemer the Lord Jeſus Chriſt. Haſt thou been merciful to a Thief upon the Croſs, to a *David* and a *Peter*, to a *Mary Magdalen*, and the greateſt of Sinners, and wilt thou deny me a ſhare in this Divine Mercy!

Mercy! O ſtrengthen my Faith in thy Gracious Promiſes. I Believe, help thou mine Unbelief. I ſeek not unto thee with any confidence upon any merits or vertues in my ſelf or actions, but as the Prodigal Son, or poor Publican, with an aſſurance upon thy pure and diſintereſſed Love, and the Blood of my Saviour, that ſpeaks better things than that of *Abel*. Caſt me not away from thy preſence now in the time of my diſtreſs, look upon my groans, my tears, and ſufferings. The pangs of death have already ſeized upon me, I am departing out of this miſerable World, my Soul is weary of this loathſome Tabernacle of my Body, I feel my ſtrength decaying more and more, I ſee the Grave is ready to receive my Carcaſs, and the Worms to devour and feed upon it; let mine immortal Soul be precious in thy ſight, waſh and cleanſe it in the blood of the immaculate Lamb, ſlain and buried for my Sins, and riſen again for my Juſtification.

Farewell vain World, that I have too much adored, and ſerved, thou art not able to aſſiſt me with any comfort or advice in my need, but my dependance is upon my God, to his mercy alone I ſeek for ſhelter and relief. I now perceive the emptineſs of all thoſe things that worldly minds ſo highly eſteem; what advantage

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can I receive from my former Riches, from my Attendants and Friends! The Preferments, Grandure, and Titles of Honour cannot benefit me in my preſent Eſtate. Death is going to ſtrip me naked, and deprive me of all preſent Comforts; I ſee the folly of my paſt Labours, and extraordinary earneſtneſs after theſe Vanities. Had I but any longer time to continue on Earth, I would ſlight theſe deceitful ſhadows of happineſs; I ſee another, and more laſting happineſs beyond the Grave, O my God, an Eternal happineſs in another Eſtate, not ſubject to any caſualty or change, ſecured to the owners by thine Almighty Power; grant me that I may attain unto it, that I may be admitted into thy Holy and Heavenly Sanctuary, that with the reſt of thy choſen, I may be an Eternal Monument of thy Goodneſs and Mercy. Remove from me all diſorderly affections, compleat the good work that thou haſt begun in me, and accept of the groans and prayers that I ſhall breath out unto thee my Heavenly Father at my laſt gaſp; ſend thine Angels to Comfort and ſecure my Soul, and receive this precious Being into thy Cuſtody and Protection. Defend and preſerve me from the malice and temptation of all Evil Spirits, at this Critical and laſt moment: Look in mercy upon all my Relations

tions that I leave behind me, ſupply the want of my Preſence, with the continual favours of thy good Providence; be thou a Father to the Fatherleſs, and a Husband to the Widows, a true Friend to ſuch as are forſaken; moderate their grief for my departure, with the aſſurance of a final Reſurrection: Keep them all in thy fear and favour, from the Corruptions of the Age, and bring them to thine Eternal Kingdom.

O my merciful God, I am weary of this wicked World, and painful Life, releaſe me at thy good and due time; and though I ſee a mournful Spectacle in the diſſolution of my Body into loathſom duſt, I can ſee further, beyond my Grave, to the great and joyful Morning of the Reſurrection, when thou ſhalt awaken this ſleeping duſt of my Body, when thou ſhalt find out every Grain and Particle of this Earthly Tabernacle, to joyn it again together, to live with thee for ever and ever. Come Lord Jeſus, come quickly, receive me into thy Sacred Embraces; I will wait thy leiſure, ſend thine Holy Angels to convey my Soul into thy gracious preſence, that I may rejoyce for ever with thine Elect, and glorifie thy Mercy. Eaſe me of my grievous pains, relieve my ſorrowful Soul, comfort it with a Beam of thy Countenance: Thou haſt redeemed

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it, O my ſweet Jeſus, receive it as thine own purchaſe; I yield it up unto thee. Turn my ſorrows into joys, my ſufferings and agony into pleaſures laid up at thy right hand: Aſſiſt me with thine interceſſion, and plead for me, O my Heavenly Advocate. *Amen.*

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*A Meditation and Prayer for ſuch as are going to the Publick Aſſemblies, to hear the word of God.*

O Eternal Wiſdom, what a mercy is this! to Inſtruct and Teach us at our Doors, to enable, enlighten, inſpire and ſend Meſſengers ſo near our Dwellings, to direct us in the right way of Eternal Happineſs. What a condeſcention is this, to ſpeak to us in our own Language, according to our Capacities; by Men, whoſe preſence expreſs nothing but meekneſs and love! was it not ſufficient, O bleſſed God, that thou ſhouldeſt open to us the large Book of Nature, to inform us of thy Will and Sacred Laws, by ſo many Characters imprinted in every thing that is made? was it not ſufficient for our Learning, to ſhew us thy pleaſure in the ſeveral leaves of another Book of Providence, opened to us wide every day of our Life! but muſt

must thy tender compassion of our Natural ignorance, unmindfulness, and wilful corruption, teach us by such plain easie and excellent methods, so full of kindness and love! Must the repetition be so frequent? must thou so often visit and call upon us to study and meditate upon the Divine Matters! Certainly our minds are too much wedded to the World, and too much enclined to irregular actions, seeing thou hast judged needful to repeat so often to us our Duties, and we want every weeks instruction to withdraw our contemplation from Evil and Vanity. Should not our diligence answer in some respect thy continual Care, O Merciful Wisdom, and as frequently meet thee, as we are called upon by these Publick Summons! Doubtless the business that we are to mind is of importance, seeing my Creator thinks necessary to interpose his Divine Authority, and to speak to us himself, though by the tongue of a Mortal Man. With what reverence and dread ought I to approach the gracious presence of my God, who vouchsafes to speak and instruct me in such a loving manner. His Word and Laws should not in reason have the less power and impression upon me, because of his condescention to my weakness and Capacity: Should I despise the mercies of my God, that are so great and wonderful,

wonderful, delivered to me in earthen veſſels? O Bleſſed and Heavenly Wiſdom, I am called away from my Temporal Affairs to wait upon thee, and hearken to the Divine Matters that ſhall be propoſed, which relate to my Eternal Intereſt. Their excellency requires my attention and diligent enquiry for this ſupernatural knowledge, which is able to ſave my Soul. Here thou doſt reveal unto me what I am, and what I ſhould be, and what I ſhall be: Here are diſcovered the admirable Myſteries of the Holy Trinity and Unity of the Incarnation and Redemption. Here thou doſt unboſome thy ſelf to mortal Creatures, and ſheweſt the tenderneſs of thine affection to us: Here I may have a proſpect of the unſpeakable riches of Heaven, and ſee the Glories that are laid up for me in thine Eternal Sanctuary. Theſe are Matters worthy of the Angels prying into; theſe are Meditations fit for the Heavenly Spirits; and ſhall I neglect or deſpiſe them, ſhall I idle away this precious moment deſigned for the benefit of mine immortal Soul? My gracious God, cauſe me to increaſe in Grace, and in the Divine knowledge of my Redemption, enlighten mine Underſtanding with a clear apprehenſion of the Heavenly Truths, Sanctifie the outward preaching of thy word, that it may be effectual, and able

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to work upon my will. Give me an attentive ear, and an obedient heart, willing to ſubmit to, and practiſe whatſoever thou ſhalt command. Deliver me from the ill conſequences of Errors, Partiality and Prejudice, and make me truly thankful to thee for this great Bleſſing. Remove not thy Goſpel from us, but ſave us from the pernicious Plots of the Antichriſtian Hereſie. Unite all of us in our Worſhip and Church, that we may ſtudy to preſerve the Unity of the Spirit in the Bond of Peace. And being all together united now in the Church Militant, we may be all the more ready and prepared to enter in due time into the Church Triumphant, into that Glorious Kingdom of Love and Peace, where our Sanctification ſhall be compleated, our Knowledge perfected, and our Employment for ever ſhall be to Celebrate and Sing forth thy Praiſes with the Chorus of Heavenly Spirits. *Amen.*

### *A Prayer for Souldiers before a Fight.*

O Lord of Hosts, Creator and Preserver of the World, look upon us in mercy at this time that we are going to hazard our Lives for the Honour an Interest of our King and Kingdom, and for the Glory of thy Name, and the Preservation of thy true Religion amongst us. We are confident in the Justice and Equity of our Cause against these disturbers of the peace and happiness of Mankind. Good God assist us with Victory and Success, strengthen our Courages, give us Undaunted Spirits, stand by thine own Cause, and such as Fight for the Preservation of thy Church and Kingdom. We trust not upon our selves, nor upon our numbers and resolutions, but upon thy Providence and Celestial Vertue, which we beseech thee to send unto us in the midst of danger, suffering us not to betray the trust reposed in us, by any weakness or fear; we know that thine Almighty hand, and all-seeing eye disposes of all things, and that no violence can hurt us without thy Commission. O Merciful God, let our Lives be precious in thy sight, preserve our Persons from the violence of the shot, and sharpness of the Enemies Weapons, that we may yet live to praise

thee, and ſerve thee in our Generations, in that ſtation of Life unto which we are called. We truſt it is not unpleaſing to thee, who vouchſafeſt to be named the God of Armies, and ſeeing the neceſſity of the Kingdom, unto which we belong, requires it, Bleſs us therefore we pray thee, O merciful Saviour in theſe our undertakings, aſſiſt our General and Officers with Wiſdom and Skill, and all of us with an undaunted Spirit, and entire dependance upon thy will and diſpoſal: Whatever happens to theſe Bodies of Clay, which we are willing to Sacrifice for thy Glory; look in mercy upon our precious Souls, pardon and forgive the former weakneſſes of our lives, accept of the blood of our Surety and Redeemer for us, and for his ſake receive our immortal Beings into thy favour and Celeſtial Kingdom, when ever it ſhall pleaſe thee to call them out of theſe Tabernacles of miſery and affliction. Good God we reſign our ſelves into thy hands, diſpoſe of us as it ſhall ſeem good in thy Divine Wiſdom. O Bleſſed Jeſus, unto whom all Power is committed in Heaven and in Earth, receive us into thy Protection and Mercy, we pray thee, and intercede for us to thy Heavenly Father. *Amen.*

### *A Prayer for a Ship's Company, before an Engagement at Sea.*

O Merciful and Great God, whoſe Power, Wiſdom, and Providence is ſo viſibly ſeen upon this unconſtant Element, we humble our ſelves before thee at this time of danger, to implore thine Aſſiſtance, Protection and Bleſſings to our neceſſary Endeavours, for the Preſervation of the Rights of the Nation unto which we belong. We acknowledge our ſelves to be miſerable Sinners, and guilty of many provocations againſt thy Divine Laws; but it belongs to thee, O Heavenly Father, to have mercy upon thy poor Creatures and Servants: Lay not to our charge our hainous Offences, but pardon we beſeech thee all our former Sins, and give us true Repentance; that if thou ſhalt yet ſpare our Lives, we may amend. Let not our Guilt and Crimes hinder the Bleſſings of Victory and Succeſs, which we beſeech thee to grant to our preſent Fleet and Arms. For that purpoſe, command the Seas and the Winds to yield unto us all needful aſſiſtance, and let thy Holy Angels protect our Perſons, and our Ships from the fury of the Enemies ſhot, and all Caſualties. Good God we depend not upon our ſelves, our Skill or Pro-

viſions, or humane ſtrength, but upon thy Power, upon thy Mercy, O Holy Saviour, upon thy protection and favour; grant unto us we beſeech thee Safety and Victory, that we may live to admire thy goodneſs in our deliverance, and learn by theſe inſtances of mercy to honour and praiſe thy Holy Name, when we ſhall be eſcaped out of ſo great dangers. Save us we intreat thee, O merciful God, ſave us, our Bodies and our Souls, that they may be employed again in thy Service; but let our immortal Souls be dear in thy ſight, whenever, or however thou ſhalt be pleaſed to call them out of theſe Earthly Veſſels; receive them, we pray thee, into thine Heavenly Sanctuary. This we beg, and all other things which thou knoweſt needful for us, through the mediation of our Divine Saviour, who ſits at thy Right hand, and whoſe interceſſion we humbly implore, in the words that he hath taught us, ſaying, *Our Father*, &c.

*Seaſonable*

*Seaſonable Ejaculations, and ſhort Prayers in the midſt of a Fight, either by Sea or Land.*

LOrd have Mercy upon us, Save and Deliver us.

Good God, abate the Pride and Fury of our Enemies.

Merciful Saviour Protect us by thine Almighty Power.

Lord Jeſus Strengthen and Defend us.

O Bleſſed Saviour, receive our Bodies and Souls into thy Favour and Mercy.

Good God Deliver us.

O Holy Jeſus, our Dependance is upon thee.

O Lord of Hoſts, we truſt upon thy goodneſs, and Protection, and not upon our ſelves.

Save us, Good Lord, Save us, that we may live to praiſe thee in our Generation.

Have mercy upon our Souls.

We recommend our preſent and future Beings into thy Hands, O Merciful Creator.

Give us Victory we pray thee, for Chriſt his ſake, that we may Glorifie thee and thy Mercy. *Amen.*

*A Prayer for Mariners in a furious Tempeſt at Sea.*

O Almighty and Eternal God, at whoſe diſpoſal are all the parts of this great World, and theſe violent Waves upon which we are toſſed. Look down in mercy upon us, and give a check to the fury of theſe Seas. We ſee before us nothing but Death, the Deep is open to ſwallow us up, our only help is in thy Providence and Protection; Save and Preſerve us, we humbly beſeech thee, lay not to our charge our former Sins; let not this heavy load and burthen ſink us now into Eternal deſtruction, but deliver us for thy mercies ſake; ſtill the rage of the Sea, ſtop theſe boiſterous Winds, and calm this mighty Tempeſt. As thou haſt manifeſted thy great Power to us in this occaſion; let us be likewiſe ſenſible of thine extraordinary mercy in our Deliverance. Thou haſt promiſed that not a hair of our heads ſhall fall without thy Heavenly permiſſion. O ſuffer us not to periſh, but reſcue us we pray thee in this our great neceſſity, and let us live yet longer to glorifie thy Holy Name. Send us ſuch favourable Gales as may bring us to our deſired Havens: and give us all grace to learn by this, and other inſtances

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of thy Power and Providence, that our whole dependance is upon thee our God, and that thou canſt quickly deprive us of Life and Being, if we offer to forget our ſelves, and thy former Mercies, if we extravagantly abuſe either in word or deed thy dreadful Name, and holy Profeſſion. Spare us, good Lord, ſpare us at this time, and we vow unto thee all ſubmiſſion and obedience, and a ſincere reformation of our Lives for the time to come. To this purpoſe, aſſiſt our good reſolutions with thy heavenly Grace, that all theſe accidents and dangers may turn to our Eternal benefit, to the ſafety and ſecurity of our immortal Souls: And all this we beg for Jeſus Chriſt his ſake, our only Mediator, whoſe interceſſion we humbly implore; and conclude theſe our imperfect Prayers with his moſt perfect Form, *Our Father*, &c.

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*A Thankſgiving after a Victory by Sea or Land.*

NOT unto us, O Lord, not unto us, but to thy holy Name be aſcribed, O bleſſed God, the honour of this Victory and Succeſs! We Praiſe thee for having ſpared our Lives, and ſuffered us yet to

enjoy the light of the Living. We acknowledge thy Power and Providence in this great preſervation of our Perſons from the fury of our Enemies, whom we ſee lying before our eyes breathleſs and ſenceleſs; whereas thou haſt been gracious to us, our good God, and ſheltred us in the midſt of thoſe dangers that have ſwallowed up ſo many of our fellow Creatures. O let us never forget this great deliverance, but let theſe Bodies which thou haſt made and preſerved at this time, be employed for the time to come in thy ſervice, and for thine honour. Let theſe Members which have been ſecured by thy Providence from wounds and maiming, be conſecrated to Holineſs and Piety, and to advance thy Goſpel & Religion. O Let us all make a right improvement of this great Mercy and Salvation! Let it not become an aggravation of our Crimes and ungratitude. Give us, with all thy Mercies, thankful hearts, humble and dutiful Souls, that in the midſt of all this Worldly Proſperity and Succeſſes, we may behave our ſelves as becomes true Chriſtians. Sanctifie therefore this great Bleſſing to us all; let us not demean our ſelves too inſolently over our fellow Creatures, but treat them with compaſſion, as thy Subjects, and Servants as well as we. O Let this Deliverance and Safety be ſo recorded in

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our hearts and minds, that we may ever glorifie thee our God for it, and oblige thee to a continuance of thy favours, to grant to us and our Endeavours, ſuch Succeſs and Proſperity, that we may be a Safeguard and Security to our King and Kingdom, to preſerve them from the violent attempts of all their Enemies and ours, 'till it ſhall pleaſe thee out of thine infinite goodneſs, to put a ſtop to this raging War, and grant us a laſting and honourable Peace. Theſe, and all other Mercies which thou knoweſt needful for us, our King, and Kingdom, we humbly beg, through the Mediation of the Lord Jeſus Chriſt our only Saviour, to whom with the Father and Holy Spirit, Three Perſons and One God, be aſcribed from this time forth, and for evermore, all Honour, Glory, Dominion, and Praiſe. *Amen.*

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*A Prayer*

*A Prayer for the Preſervation of the King's Perſon.*

O Gracious God, King of Kings, and Supream Monarch of this inferiour World, we humbly beſeech thee to take into thy merciful Protection the Sacred Perſon of our King. Save him from the Power and Deſigns of all his Enemies, fruſtrate all their Plots and Conſpiracies, Preſerve Him in the midſt of the greateſt Dangers, that He may always prove an happy Inſtrument to promote thy Glory, and true Religion amongſt us. For that purpoſe, aſſiſt His Fleets and Armies, bleſs us that Fight for Him, and the Publick Intereſt: Crown all His Endeavours with Victory and Succeſs here, and with everlaſting felicity hereafter; and all we beg for Jeſus Chriſt his ſake. *Amen.*

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*A Prayer*

*A Prayer for the Church Militant.*

GOod God, look down from Heaven upon all thy Servants, diſperſed all over the Dominions of Antichriſt, and elſewhere; deliver them from their grievous Oppreſſion, give a check to the unmerciful Enemy, preſerve them from Sin and Apoſtacy, aſſiſt them with the Directions of thy Holy Spirit, Sanctifie all their Afflictions and Croſſes to them, and in thy due time reſcue them out of the Cruelties and Barbarous uſage of their implacable Enemies. For that intent, bleſs all thoſe Worthies that deſign to do them good, and open the eyes of all men to underſtand, and give them Grace to profeſs thy true Religion; call the *Jews*, *Turks*, and *Infidels* into thy Sacred Fold, compleat the number of thine Elect, and bring us all to that Eternal Kingdom, which thou haſt provided and promiſed to thy choſen People. *Amen.*

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*A Short*

*A Short Prayer for such as are desperately Wounded.*

HAve Pity and Compassion upon me, O Merciful God! I submit to thy Will; if my Body be destroyed, save mine immortal Soul. Pardon all my Sins for Christ his sake: Receive me into thy favour, support my Spirit under all my torments. Give me an assurance in thy love, by a reliance upon thy gracious Promises; and deliver me out of this World of Sorrow and Suffering, and admit my Soul into thy Kingdom of Peace. Lord Jesus receive my Spirit. *Amen.*

*FINIS.*